

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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PERSONAL AND SPECIAL NOTICES.

Mrs. Hatch's Lectures.

Mrs. Cora L. V. Hatch is to speak in Stuyvesant Institute, on Tuesday and Thursday evenings of this week, after which she will leave for Baltimore, where she is to remain until the first of July.

Dr. Hatch wishes to say in reply to many letters from the South and West, that he will not be able to visit them this season, but is in hope of doing so at some future time.

A Great Grove Meeting.

Mr. and Mrs. U. Clark, editors of the *Spiritual Clarion*, are engaged to speak in Mr. J. V. V. McMeekan's Grove, Belgium, Onondago county, N. Y., on Sunday morning and afternoon, June 7th. They are to hold a series of similar meetings in central and western New York, during the season.

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GAS MADE FROM WATER.—A French chemist, Mr. Gillard, has at last discovered and put into practical use the gas made from water, not in the laboratory or at an exhibition, but in illuminating a whole town. The ancient city of Narbonne, France, glories in a light, the elements of which are drawn from its antique and beautiful canal, the flames looking like the electric light, dazzling, but not tiresome, as white as can be, without vacillation or smell, all burners being similar to so many planets.—*Courier Des Etats Unis*.

The most important mail route ever attempted, is about to be established by our government, viz., the carrying of a letter mail in four-horse post coaches, from some point on the Mississippi River, to San Francisco, Cal. The bids for this service closed at Washington on Monday, but we have not learned to whom the contract is awarded.

THE MOVING WORLD.

EMIGRATION OF WALDENSES.—Rev. Mr. Lorrain, a Protestant minister of France, has just secured some three thousand acres of good land, at seventy-five cents per acre, Monongahela county, Va., not far from the Pennsylvania line, for a congregation of some five hundred Waldenses who propose to emigrate from the high Alps in the southeast of France. It is thought that the report of this satisfactory purchase and settlement will induce many thousands of French Protestants to remove to the same locality.

The Passamaquoddy tribe of Indians, who formerly owned nearly the whole of the State of Maine, and have gradually been restricted by the whites, until they have a fee simple to only a hundred acres of land, without timber, for the support of five hundred persons—the remains of their tribe have applied to President Buchanan for redress. They demand payment for their lands, which have been taken from them without compensation; and also for the services of their fathers in the Revolutionary War. This tribe has always been friendly; and our government will but fulfill the plainest dictates of justice, in amply providing for their wants, and doing all that can be done to secure their future prosperity. As a part of what is due them, they should have a township of land given them, and be invited to become citizens of the United States.

A slight collision has occurred in Ohio, between a Marshall of the United States and his deputies, and a local sheriff and his posse. The Marshal arrested several citizens in the interior of the State, on the charge of harboring and assisting run-away slaves; when the sheriff with a writ of *habeas corpus*, undertook to set them at liberty again. The writ was resisted by the marshal, some shots were fired, when the United States officers were overpowered, and taken to Springfield for trial, for resisting the laws of the State.

The present high prices of meat may do something toward reducing us to a more healthful standard of living. In the consumption of animal food, Americans, as in most other things, are quite ahead of the rest of mankind; and it is not to be doubted that this carnivorous propensity is at the bottom of much general ill health, and many special cases of congestion and dyspepsia. We should all be the better for banishing meat from two of the three daily meals, reserving it only at dinner.

The mystery which has enveloped the Newburgh tragedy, seems to be clearing up. The murdered woman is likely to be identified as the wife of one Brown, a French negro, and owner of a clothing store in Boston. Mrs. Brown had at times lived separately from her husband in New York, where it seems likely she had involved herself in a questionable career, out of which the terrible denouement has sprung. The particulars, however, if known to the officers engaged in ferreting out the matter, have not been made public.

The late fine weather has changed the prospects of the season as to crops. Fruit was never more promising. The wheat crop, which suffered from the severity of the long winter, has been greatly benefited—having had time to fill in—by the lateness of the Spring. Corn looks well; and on the whole, throughout the Union, there is now the promise of a productive year.

Elder Pratt, a celebrated Mormon leader, and next to Brigham Young the chief man of Utah, has come to a sudden and untimely end. He was shot by Hector McLean whose wife he had seduced to quit her husband and family, and become a member of his harem.

General Walker, of Nicaraguan notoriety, has fled with the remains of his forces from the scene of his recent exploits, and arrived in New Orleans. There he has been *fe'd* as a conqueror. Rumor says he intends to return to Nicaragua, but this must be regarded as problematical.

METHODISM IN ENGLAND.—The total number, says the *Methodist Quarterly*, of attendances at the various places of worship in England, on Sunday, March 30th, 1851, the day that the census was taken, were: Church of England, 5,292,551; Wesleyan Methodists (all branches), 2,417,353; Independents, 1,214,059; Baptists (all branches), 930,190; All other religious bodies, 1,041,513. Total, 10,896,066. From these figures alone it is easy to determine that the progress of Methodism in England has been far more rapid, and its influence over the public mind more potent, than that of any other religious community.

PROSPECT FOR WHEAT.—We learn from various points, in this and adjoining States, that the prospect of the wheat crop is excellent. The Springfield (Illinois) *Journal* of the 27th ult. says: "To this time, so far as our information extends, the wheat crop in this vicinity promises a good yield. The weather has not been so favorable as could have been desired, owing to the frequent thaws and freezing, but we understand it is generally alive; and, unless the March frosts are too severe, it may be considered safe."

The Hillsborough *Herald* of the 28th ult. says: "From all parts of this and adjoining counties, we hear the most flattering accounts of the appearance of this crop; and as there was an unusual amount sown last fall, we may expect an abundant harvest."

The Jackson (Mich.) *Patriot* says: "We have visited portions of the country since the snow disappeared, and we never saw the wheat look better. If present appearances continue, it will be the best crop we have had for many years."

The ship that carried General Wolfe to Quebec, in 1759, is still afloat, and now lying at Savannah. She was built in 1757, one hundred years ago, and still looks staunch and strong. She is called the Mary and Anne, and has just arrived from Barcelona, Spain.

William H. Webb, ship-builder of this city, is about to commence the construction of a mammoth steam frigate for the Emperor of Russia. The contract was originally made by the Czar Nicholas, before the Crimean war; but that event interfered with its fulfillment. It is now renewed by the present Czar.

Governor Walker has arrived in Kansas, and promulgated his inaugural address. In it he declares that what are known as the *logus* laws, must be sustained.

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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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NEW YORK, SATURDAY, JUNE 6, 1857.

WHOLE NO. 266.

The Principles of Nature.

RESPONSE OF GOVERNOR TALLMADGE.

TO THE EDITORS OF THE JOURNAL OF COMMERCE.

Gentlemen—I some time since wrote an article for the SPIRITUAL TELEGRAPH, giving a cursory review of Count Gasparin's book on Modern Spiritualism. The article was designed to show to Spiritualists, especially, the views I entertained of the Count's book, after an attentive perusal of it. I did not know that my article met the eyes of any others than Spiritualists, inasmuch as opponents seldom profane their hands with spiritual papers, and the secular and religious press seldom publish even facts, much less arguments, in relation to the spiritual manifestations.

It seems, however, that your correspondent, "H," has condescended to notice my article. I have this day, for the first time, seen his communication. I am not in the habit of noticing anonymous writers, but, in this instance, will make an exception to my general rule, and beg to submit a few remarks, through your columns, in reply; prefacing them with this single suggestion, that if editors of the secular press would require and publish the names of their correspondents when writing against Spiritualism, we should have much less of the crudities, not to say the absurdities, which are thus put forth from these "masked batteries."

Your correspondent censures my remarks in regard to Count Gasparin, because, he says, "you accuse him of a want of candor and honesty; you charge him with perverting the truth—with studiously avoiding to tell all." I am not aware of being obnoxious to such a charge. But if your correspondent even thinks I am, I will cheerfully make the *amende honorable*, and say that I have not intended to impeach the Count's personal reputation or his personal integrity. I deem it to be no impeachment of either when I say, I believe him, to use your correspondent's language, "because he is endorsed by Dr. Baird." Dr. Baird I know by reputation as a gentleman and a scholar, and I could not doubt his word on such a subject. Count Gasparin I had not heard of before, for the reason, probably, that my information was so limited and my position so obscure, that I might not know him, except on such testimony as that of Doctor Baird, whilst your correspondent, not laboring under my disabilities, would know the Count, without the intervention of the testimony of third persons! But without such testimony, I could not take Count Gasparin's word merely because he was called a *Count*. Your correspondent, as well as myself, has, probably, seen and heard of a good many *bogus* Counts. I dare say, Mr. Editor, you may find some of that description chronicled in your journal in years gone by. Your correspondent, therefore, seems to me unkind in blaming me for taking Dr. Baird's testimony on this subject. It is the best that has been presented to me, and I shall continue to rely upon it, unless your correspondent will consent to drop his *incognito*—then, no doubt, I should cheerfully set

aside the testimony of Dr. Baird, for the higher testimony of himself! As the case now stands, I concede to Count Gasparin the character of a gentleman, a scholar, and, on subjects with which he is conversant, a learned and scientific man. I, by no means, have intended to impeach his personal integrity, and if my language should be supposed to bear such construction, I frankly say, I regret it was not more guarded. In saying, "He does not exhibit the candor and honesty of Dr. Dods, who said in his book against Spiritualism, that if certain facts are true, 'then I must candidly confess that I have no philosophy to reach the case,' and declared he should become a Spiritualist." I intended no impeachment of the Count's integrity. I intended to be understood to say, that if the Count did not credit the marvelous facts stated by Judge Edmonds and others, he should, at least, have been as candid and honest as Dr. Dods, to say what would have been his conclusion if the facts were true, instead of impeaching the character and integrity of Judge Edmonds in regard to the facts stated by him, when he says, "I am content to answer, that I do not believe the first word of the statements." This sweeping denunciation by the Count was designed to cover not only Judge Edmonds, but all the Spiritualists of America," who had witnessed manifestations so marvelous as to be beyond his belief. Their personal integrity and personal character were swept away by "one fell swoop," in this bold and general impeachment by Count Agenor de Gasparin! And yet I see no tears shed; I hear no moans from your tender-hearted correspondent over this universal desecration of the character and reputation of all who stand in the way of the Count's unbelief, and whose unimpeached and unimpeachable testimony saps the very foundation of his darling, but absurd and ridiculous theory. It would seem, then, that the Count's strong evangelical tendencies, his bitter hatred of Unitarianism and Romanism, have produced on him, to use your correspondent's language, no "regenerating influences," "no power over the moral and religious nature" of him or those who defend his unmeasured assaults on the "Spiritualists of America."

But, your correspondent gives as a reason why Count Gasparin should be believed and the "Spiritualists of America" should not be believed, that he "comes to you with well-attested experiments; you and your friends present yourselves before him with mere incidents of your personal experience, not in accordance with the experience of man generally, and unsubstantiated by testimony!" The Count's experiments are well attested because, he says, there were respectable persons with him who made the experiments! Wherein does this differ from the "Spiritualists of America?" Their experiments are attested by witnesses, a thousand to one, compared to his! Their facts have been proven by "clouds of witnesses." When these "experiments" have been made, there have generally been as many, and oftentimes many more, present than those mentioned by the Count. Wherein, then, consists the superiority of his testimony over that of Judge Edmonds' and others? Your cor-

respondent may be ignorant of these extraordinary and marvelous facts, because it is very seldom that a secular or religious newspaper will publish them, unless they are of a *foreign importation*. They are, however, notwithstanding his ignorance, as well attested as any other facts can be. I once attended a circle with one of the highest judicial functionaries in the United States. We had some most extraordinary manifestations, which satisfied him of the spiritual source of them. I said to him: Suppose you were on your circuit, and a man were on trial for his life, and the facts we have just witnessed were in issue, would not my testimony, or the testimony of any one present, convict and execute him? He replied, "most assuredly—there could be no escape from it." Such would be the conclusion of any judge, or of any man who has been in the habit of weighing and analyzing testimony.

But your correspondent says, "Your word, Judge Edmonds' word, is worth no more than any other honest man's word. It is possible for you both to be deceived, just as it is possible for any other man to be deceived." The above is a sort of truism to which I do not feel disposed to except nor to deny. But does it not apply equally to Count Gasparin? If you suppose we may have been deceived, may you not suppose he may have been deceived also? If he had witnesses to the facts he states, I have only to say, we had a vast many more witnesses to the facts we state. How, then, are the facts which we state to be established? I might say in the language of my former article, "How do we establish any fact? We establish it by human testimony. The Bible itself, which the Count and I believe, is handed down to us, after a lapse of more than eighteen hundred years, on human testimony. Whatever may be said of the internal evidence of the truth of its inspiration, it has, nevertheless, been transmitted to us on human testimony. Why do I and the Count believe, that after Christ's crucifixion and entombment, an angel rolled away the stone from the door of the sepulcher? On what testimony do we believe this? Why, on the testimony of a Roman soldier! and the priests bribed him to keep it a secret for a time—a fact that goes to show the character of the witness—but still we believe it; and Count Gasparin believes it; and, at the same time, does not believe Judge Edmonds and the "Spiritualists of America," as to facts within their own knowledge, notwithstanding they are living witnesses, of the highest standing and character, and of unimpeached and unimpeachable integrity before the world. If, then, you reject the evidence of the senses, how is any fact to be established? If your correspondent doubt these facts on such testimony—if he thinks the evidence of his senses is better than that of others, let him go and investigate and satisfy himself; for I undertake to say, that no intelligent man who shall investigate this subject, with a sincere desire to ascertain the truth, and has the opportunity to do so, can come to any other conclusion than that the manifestations are from a spiritual source. Let him not, then, ignore them because he has not witnessed the same. Let him not join in the senseless cry

against them, because some, more ignorant than himself, have seen fit to denounce them. Let him investigate, and proclaim to Count Gasparin and our other evangelical friends, that the Bible proves the manifestations, and the manifestations prove the Bible. Let him say, as he must say, with the Rev. Charles Beecher, who was appointed at a regular meeting of "The Congregational Association of New York and Brooklyn," to investigate the "Spiritual Manifestations," "If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention by odic channels *in toto*, and accounting for everything physically, *then will the covers of the Bible prove but pasteboard-barriers. Such a theory will sweep its way through the Bible and its authority; its plenary inspirations will be annihilated.*"

The tendency of Count Gasparin's book and your correspondent's defense of it, are calculated to produce just the effect fore-shadowed above by the Rev. Mr. Beecher. If such doctrine, rejecting the Spiritual theory, can be carried out, "then will the covers of the Bible prove but pasteboard-barriers." The manifestations are the same, and when the church ignores them, and men investigate for themselves, they will renounce a church that virtually ignores the same manifestations in the Bible. Standing on the Bible platform and maintaining its inspiration and its truths, I have defended these "spiritual manifestations" by way of defending the Bible. I have encountered the denunciations of the Pulpit and Press, and shall not shrink from the fulminations of the Vatican. But, say our clerical brethren, these manifestations were closed with the Apostolic age. Not so—the writings of the "Old Fathers" show they continued in the church for several centuries after that period. They are the same now as they were in the time of the Apostles. The deaf have been made to hear, the blind to see, and the lame to walk, as in the Apostolic age—and Christ said these manifestations should continue. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." This promise was for all time; and now when we are seeing its fulfillment, the very men who claim to be the successors of the Apostles are not only denouncing the promise, but virtually denouncing Him who made it.

I will now turn my attention to your correspondent's remarks on the Count's theory of fluid action and the will force. I said in my former article, "When we reflect on the variety of manifestations, not only physical, but writing, speaking, singing, playing on all kinds of instruments without human agency, it is perfectly puerile, not to say ridiculous, to set up such a theory as that of the nervous fluid in connection with the will power. By way of illustration, let me state a case within my own observation. The Spirits, or some other intelligence through the rappings, told us they would hold the table to the floor, so that we could not raise it. It was a large round table, about four feet in diameter. I tried to raise it, not only with my will, but my hands, but I could not move it a hair's breadth from the floor. Four of us then took hold of it, one on each side, and lifted with all our will and might, but the table remained as if it were firmly riveted to the floor. We then determined to make another effort, and with the utmost effort of our will-power, and with our muscles to their utmost tension, we could not raise it one particle from the floor, and only ceased our efforts when the top of the table gave way!"

Now your correspondent infers, that I intended by the above illustration to prove, "that the cause of the resistance of the table was supernatural." But he quotes what I said, "the Spirits or some other intelligence through the rappings" told us in advance we could not raise it; and from which he very gravely concludes, that I did not myself believe that the resisting force was supernatural. Now I not only believe it to be supernatural, but I purposely and premeditatedly said, "the Spirits or some other intelligence through the rappings," in order to cover Count Gasparin's whole ground, that whether the intelligence was mundane or supernatural, it had nothing to do with the Count's nervous fluid in connection with the will-force; and the result showed, that the whole force of the will united with the whole power of the muscles, was not sufficient to make any headway against this unseen power of resistance which I call spiritual or supernatural. I repeat, therefore, that the above illustration alone shows the theory "perfectly puerile, not to say ridiculous." But your correspondent says, in order to get rid of the above illustration, which demolishes the Count's whole theory at a single blow, that he "can not see any reason why this fact may not be classed among the phe-

nomena of biology spoken of by Count Gasparin." And that he may carry out his biological theory, he omits the important and essential part of my statement which I have italicised above, which equally demolishes that theory. Now suppose we four persons present were deceived, and thought we exerted a great force when we did not, it would seem that the table could not be deceived—for when the top gave way, the table thought there was a great force exerted! And if we were psychologized, and thought we saw the top of the table give way, when in truth we did not, why, when we came out of that psychological state, the table would also have been restored to its soundness. But it remained a perfect wreck till it was afterward repaired! Now if your correspondent had not left out the essential part of my statement, his biological theory would have demolished itself!

Your correspondent is equally unfortunate in another quotation, by leaving out a part of what I did say. I remarked as follows, "I admit that certain manifestations may proceed from the will; for example, such as we see in mesmerism, psychology, etc., and these are nothing more nor less than spiritual manifestations. It is the spirit in the body operating on the spirit in the body. *How much more, then, can the disembodied spirit operate on the spirit still in the body, after having shuffled off this mortal coil?*" What I have italicised above, is the part omitted, and which alone serves to give explanation and point to the whole paragraph. Now I repeat, that mesmerism and psychology is one phase of the spiritual manifestations. If the spirit in the body operates upon the spirit in the body, it is in that sense spiritual; and the same laws, I apprehend, govern in one case as well as in the other, except that the disembodied spirit, being divested of the clogs that encumber the spirit here, may operate with greater and increased facility. I remark, then, as I did before, that so far as Count Gasparin's will force proves anything, it proves the spiritual source of the manifestations.

Again, your correspondent says, that the title of Count Gasparin's book, "Science against Modern Spiritualism," was given by the translator, and he will not contest whether it is a misnomer. But he asks, "Do your arguments possess any stronger claim to a scientific character?" I answer, I have made no such claim for them. I go to establish the fact of spiritual intercourse, and do not pretend to define or demonstrate the principles on which it is maintained or carried on. We Spiritualists furnish the facts, and leave to the inductive philosophy of scientific men to establish or define the laws that govern it. Scientific men have often been invited to investigate this subject, but they have ignobly shrunk from the task. They have shamefully turned their backs upon all efforts and solicitations to examine it. Yes, refused to examine the most extraordinary phenomena that ever appeared in the history of the world! They have been appealed to, over and over again, to investigate them, but have turned an adder's ear to all such appeals! They have been told that these phenomena are either spiritual or philosophical—and whether they be one or the other, they are equally worthy of the earnest and profound attention of scientific men. They seem to have feared that an examination would have brought them to a conclusion in favor of the spiritual theory, and then they would have to encounter the denunciations of the Pulpit and the Press, and the public prejudice engendered by those engines of power. They had not the moral courage to breast this storm of ecclesiastical and popular fury, lest, like Spiritualists, they might be complacently set down as either dupes or knaves!

The first effort of science on this subject was made by the Buffalo Doctors, and that resulted in the toe and knee-joint theory to explain the rappings! The next was by Professor Page, of Washington City, who, after two visits to the Misses Fox, wrote several pages to prove that the rappings were made by machinery working under the young lady's dress—for, he said, he discovered a movement about the right hypogastric region, which could have been nothing but the working of the machinery concealed by the drapery of her dress! This is the last effort of science on this subject, except Count Gasparin's. His effort is apparently of so elevated an order compared with these, that I am unwilling even to consider it in juxtaposition with them.

I once, as Chairman of a Committee, invited the attention to this subject, of the American Association for the Advancement of Science, then sitting at the Smithsonian Institution in

the City of Washington. When the question was taken up, it was forthwith laid on the table, on the motion of a learned Professor of the Smithsonian Institution—an Institution established by its liberal founder for the "diffusion of knowledge among men!" But the best commentary on this proceeding was what followed. A member of the Association then rose and read a very important and learned paper, showing why roosters crow at a particular hour of the night—that a wave of electricity passes over the earth at that time, and roosters being naturally of a crowing disposition, seem disposed to let off just at that turn of the wave!

I come now to your correspondent's interrogatories, which he hopes may not be deemed impertinent. I will endeavor not to consider them impertinent, because I can cheerfully extend to ignorance a very great share of indulgence. It will be necessary to quote what I did say, in order to understand the comments I shall be called on to make. After the illustration heretofore given, I remarked, "This simple illustration of itself shows the folly and absurdity of such a theory. But when we come to apply it to the higher manifestations—those which involve intelligence, and which can only proceed from mind, it becomes perfectly ridiculous. What will power was it that caused my daughter, only thirteen years of age, to play the piano in a style equal to that of the most skillful performer, when she had never played a tune on the piano in her life, and never knew one piece of music from another? What will power was it that caused pianos to play in my presence repeatedly, when no human being was within twenty feet of them, and in a style not surpassed by Strakosch, De Meyer or Thalberg? What will power was it that caused a sentence to be written, purporting to come from Calhoun, without any human agency, and which was pronounced by his most intimate friends to be the perfect handwriting of Calhoun? What will power was it that caused Charles Linton to write 'The Healing of the Nations,' a work far beyond the capacity of the medium or of any living man—a work which, compared with Count Gasparin's, would stand as 'Hyperion to a Satyr!' But enough of these examples. They might be multiplied and piled up mountain high, 'like Ossa upon Pelion,' and supported by the testimony of thousands upon thousands of witnesses! What then becomes of this nervous fluid, this will force to produce these manifestations? 'It vanishes into air—into thin air.'"

Now your correspondent's interrogations, founded on the above manifestations, I will not treat as impertinent, although in a Court of Chancery they would be struck out of any pleading, for impertinence. And they imply an ignorance and absurdity which any man should be ashamed to put his name to. In regard to the merits of the question between us, it is altogether immaterial whether they be answered in the affirmative or negative. They do not go to the fact of the manifestations, but only to the degree of excellence of the music, and to my taste and opportunity to judge of it. Therefore, whether they are answered the one way or the other, the gentleman can not get rid of their spiritual source. But if it will be any satisfaction to him, I will say that I consider myself a good judge of music, and that there were present on some of those occasions some of the best instructed and most skillful performers. I have heard not only Strakosch, De Meyer and Thalberg, but all the celebrated singers and performers, from Malibran down to the present day. In the language of the play, "Are you answered?" From the self-complacency with which these questions are put, one might infer that the gentleman supposed that no taste or knowledge of music exists out of the city of New York, and especially amongst the "backwoodsmen" of Wisconsin. I have seen a good deal of this kind of pretension in New York—perhaps the gentleman may have seen the same. I once knew a gentleman there who extolled the Italian Opera to the skies, and could cry *bravo, bravo*, and *bravissimo* with the best of them, and who afterward mistook "Sweet Home" for "Old Hundred." Perhaps the gentleman may have seen or heard the like himself! Now, it is of little consequence to me what value your correspondent may attach to my testimony. These are the facts, and his opinions can not change them; and if he doubts them, I can only pity his ignorance, and his willingness to remain in darkness when the brightness of these manifestations is shining around him.

Count Gasparin has rendered good service to the cause of Spiritualism in proving certain physical manifestations, which Spiritualists in this country were for a long time denounced

for asserting; and possibly your correspondent may have been one of the denunciators. The theory of Professor Faraday was universally received by the opponents of Spiritualism, namely, that tables were moved by contact, and by the unconscious force of the medium. There were thousands of Spiritualists who stated they had seen tables move without contact, and when no human being was near them. Their testimony was not believed—probably your correspondent was among the unbelievers. But now, when Count Gasparin asserts the same thing, there is no longer any doubt; the facts are proven, and your correspondent is satisfied! It is to be hoped that the Count may have an opportunity to get beyond the A B C of Spiritualism, and witness the higher manifestations which have been witnessed by the "Spiritualists of America;" then we should no longer be shocked by the modesty of your correspondent, who deems all testimony except the Count's as "worthless." We should then hear no more of the "tide of fanaticism and superstition which threatens to make us take leave of our senses," except as it is exhibited by ignorance and folly, more to be dreaded than bigotry itself.

I would have given earlier attention to your correspondent's communication addressed to me, but I saw it for the first time yesterday.

Respectfully yours,

FOND DU LAC, WIS., May 8, 1857. N. P. TALLMADGE.

MANIFESTATIONS IN BOSTON.

Under the head of "The Spiritualist Controversy in Boston," we published in our issue of May 16th, some account of developments which had recently occurred in Boston through Messrs. Hume and Willis, in the presence of several members of the Boston Press and others. The *Saturday Evening Gazette* has an article on the phenomena witnessed at a *séance* with these mediums, from which we make the following extracts:

Public attention is now directed, more than ever before, to the subject of Spiritualism, and there is an earnest desire on the part of thousands to fathom, if possible, the wonderful phenomena which hundreds have witnessed, and which seem to reverse so thoroughly the laws of nature, that to accord them a supernatural parentage is all that seems left to us. We have, in one or two former issues, given to our readers a detailed account of what we have seen. We investigated the subject whenever opportunity has presented itself, with the doubt almost of the entire skeptic, and like others we arrived at the conclusion that it was something we could not explain. The more we see of it, the more we are convinced that we are entering upon a new era in the world's history; and though there will be many, like Thomas, to doubt, few who give any attention to it can fail to believe that there is at work that which accomplishes what human agency can not.

On Monday evening last we had the pleasure of assisting at a sitting, at which Mr. Willis, who has recently been suspended by the Faculty of the Divinity School of Harvard College from that institution, and Mr. Hume, whose wonderful powers as a medium have been the topic of conversation in Paris, were present.

The party on Monday evening consisted of fourteen persons, the larger proportion of which were professed believers in the spiritual agency of such demonstrations, while a few gentlemen connected with the press were more or less doubtful of the cause. The circle around a long extension table included in its number six ladies, and ordinary conversation was kept up. Mr. Hume was the stronger medium of the two, and he requested that any one present should look under the table at any moment they pleased, as it would give him no offense. The first demonstration was the movement of the table in a manner, and with a noise, similar to the motion of a steamboat, and it required no effort of the imagination to recall the sensation of a trip on the Sound. The movement then changed to that of the cars, and the table rattled as though drawn at the rate of thirty miles an hour over a railroad, and our chair vibrated very perceptibly. There was no delusion—we felt the sensation, and saw the movement of the table, as the others did.

Mr. Hume then took an accordeon, and holding it with one hand by the bottom, placed it beneath, resting his other hand above the table. In a few moments it gave forth a few discordant notes, and availing ourselves of Mr. Hume's request, we looked under the table and saw the motion. It quivered beneath the apparent clasping of unseen hands, and was moved upward and downward—not with the force which a human

hand could impart, but still very decidedly. Upon resuming our seat, the accordeon was taken from Mr. Hume's hand by the so-called spirits, and we felt it following the direction of our legs until it rested on our knees, where we took it, but unfortunately it fell to the floor. We picked it up, and in a moment the key-part, which was downward, was seized by some force which drew it out to its extreme length, when it was forced upward, and a few notes were given. The sensation reminded us of holding a piece of steel near a powerful magnet—though the power was considerably greater. Others tried this, but with less success. Mr. Hume then requested us to take hold of his hand under the table, which we did, his other hand, and those of all present, being above the table. He said that he felt a spirit-hand touching his, and his arm had the sensation of being violently shaken by a strong grasp. While in this position, a hand soft as velvet passed lightly over our own—and we made no remark, anxious to experience the grasp more strongly; nor did we wait in vain, for in a few seconds the entire impress of a warm hand was given to us—not once but several times. We had anticipated that this proof would have been repulsive, but it was decidedly the opposite. It will be marked that we had firm hold of Mr. Hume's hand, and the touch was on the outside of our own. A bell which had been placed under the table came to us; and the handle touching our hand, we took it, and held it for a moment, when the same magnetic influence which we have alluded to in the accordeon phenomena drew it from our hold, and it passed away and was replaced on the floor. During these wonderful demonstrations of the new power, all the persons were sitting upright, and Mr. Willis was at such a distance from us as to render it impossible that there could have been any collusion between Mr. Hume and him.

During one of the manifestations, the accordeon, which was on the floor, gave audible evidence of being moved, and late in the evening, a leaf of the extension table was lifted from its place and slid over upon the others. Mr. Hume's hand was on it when it was done, but it moved itself into place without any one having a hand on it.

We have alluded to Mr. Willis, as having lost in a measure the power which we saw him exert prior to his trouble. On this evening there was a perceptible improvement. In his hands the accordeon played several tunes very acceptably; and to render it positive that he did not, as has been alleged, give a motive power to the bellows portion of the accordeon, he placed one foot each side of his chair, and the visitors placed their feet on his. The accordeon was held by the bottom, the key part downward, with one hand, and then with two hands. He then took a leaf from the table and held the accordeon between the space thus made, with his wrists exposed to view, and the accordeon performed several airs, but not with the power that we saw it done a few weeks since.

The demonstrations took place in the basement room of a gentleman's house in the center of the city, and a proposition having been made to test the power of Mr. Willis, a portion of the party ascended to the parlor, where Mr. Willis took his seat at a semi-grand piano, and commenced playing. The room was darkened. At first it seemed doubtful whether the piano would move, but when he played "Hail Columbia," the instrument gave signs of vitality and moved up and down very forcibly. To show that this was not done with his knees, he knelt on the floor and touched the keys, and the motion was resumed—not a slight and uncertain movement, but visible to the eye and to the touch. Mr. Willis, while in this position, requested two gentlemen present to take hold of his hands, and while thus held, and no part of his body touching the instrument, it was lifted at one end from the floor.

The demonstrations in the basement room took place with the gas burning low, but it was light enough in the room to see the accordeon move beneath the table when we looked at it.

In this account of an evening with Mr. Hume and Mr. Willis, we have made, only with one exception, a brief allusion to what we saw. We give the article to the public with the fullest assurance that we have not exaggerated, nor have we withheld anything which might tend to show human agency in producing these phenomena; and the reader must form his own opinion of what it is all worth.

PIANO FORTES.—The piano forte was invented by J. C. Schroeder, of Dresden, 1717, and the first instrument was made in London, in 1776, by a German, named Zumble.

"A SINGULAR DREAM."

Dear Friend Newton: I recently met with the following singular dream in "Suddard's British Pulpit," vol. 2, page 342. If you deem it worthy a place in your excellent paper, it is at your service. It is certainly a remarkable verification of similar impressions that are now being made upon many minds; and the point of the communication, from whatever source it came, has assuredly lost none of its force or appropriateness to the reverend teachers of moral truth at the present day.

But to the article in question. The account states that "a Gospel minister of evangelical principles—whose name, from the circumstances that occurred, it will be necessary to conceal—being much fatigued at the conclusion of the afternoon service, retired to his apartment in order to take a little rest. He had not long reclined upon his couch before he fell asleep, and began to dream. He dreamed that on walking into his garden, he entered a bower that had been erected in it, where he sat down to read and meditate. While thus employed, he thought that he heard some person enter the garden, and leaving his bower, he immediately hastened toward the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discerned a particular friend of his, a Gospel minister of considerable talents, who had rendered himself very popular by his zealous, unwearied exertions in the cause of Christ.

"On approaching his friend, he was surprised to find on his countenance a gloom which it had not been accustomed to bear, and that it strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed, his friend asked the relator the time of the day, to which he replied: 'Twenty-five minutes after four.' On hearing this, the stranger said, 'It is only one hour since I died, and now'—(here his countenance spoke unutterable horrors.) 'Why so troubled?' inquired the dreaming minister. 'It is not,' said he, 'because I have not preached the gospel; neither is it because I have not been rendered useful; for I have now many "seals to my ministry," that can bear testimony to "the truth as it is in Jesus," which they have received from my lips; but it is because I have been accumulating to myself the applause of men, more than the honor which cometh from above, and verily I have my reward.' Having uttered these expressions, he hastily disappeared and was seen no more.

"The minister awaking shortly afterward, with the contents of this dream deeply engraven on his memory, proceeded, overwhelmed with serious reflections, toward his chapel, in order to conduct the evening service. On his way thither, he was accosted by a friend, who inquired whether he had heard the severe loss the church had sustained in the death of that able minister, —, and he replied, 'No;' but, being much affected at this singular intelligence, he inquired of him the day, and time of the day, when his departure took place. To this his friend replied, 'This afternoon, at twenty-five minutes after three o'clock!'—T. W.

[—*New England Spiritualist*.]

SOMNAMBULISM OF A LADY IN LOVE.—A French journal of Lyons, tells the following singular story: A young gentleman of that city was married recently to a lady with whom he had been in childhood very much in love. Like all family matches in that country, the parents were the principal movers in the matter; and the bride would, in any case, mechanically have consented. In this case she simply made no objection, and the enamored husband did all the love-making, in hopes of a more flattering return with time and patience. But time wore on, and the honeymoon was over, and there was no sign of a reciprocity of tenderness. Her manner was still, submissive, but cold. His pride for a while prevented his confessing to others, but finding it insupportable at last, he went with his secret to his mother-in-law. Her daughter did not love him! The mamma quietly opened a choice little ebony-box, and produced a bundle of letters—love-letters, she said they were, and written by his wife! Ready to dash his brains out with the discovery, he sat still for the usual speechless and paralyzed moment, and so gave time for the explanation. They were addressed to himself! The reserved and timid girl had written them before her marriage, but in fits of Somnambulism, to which she was subject. She was herself unaware of the fact. Her mother had watched her, and preserved them. A secret leaf was taken from the inmost revelations of his wife's heart!



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JUNE 6, 1857.

ANTI-SPIRITUALISM.

Under this title, we print on another page an interesting narrative of facts, from the *Boston Investigator*, agreeably to the request of our correspondent, Mr. Haswell, in whose letter accompanying it, will be found the principal reasons for our remarks, which are to point out where (in our opinion) the difficulty lies in this and similar cases.

A sound conclusion is the result of two causes—*solid facts and accurate observation*. No safe judgment can be affirmed where either is defective. In the narrative under consideration, we shall assume the reality of the phenomena, and proceed at once to examine the grounds upon which, on the one hand, it is denied that they are of spiritual origin, and on the other, affirmed that the "Mind," *i. e.*, the individuals forming the circle of investigators, "*somehow*, operating through the nerves, was the motive power by which the table was moved."

In the first place, both observation and reason affirm that electricity may be evolved by a suitable electrical apparatus in quantity far beyond the capacity of the human brain. Therefore, for the purpose of moving a ponderable body, it would be a better agent than the brain. But electrical observation has not revealed the first instance of a table being moved in the manner set forth, through the means of any battery, however powerful. In fact, experience proves that a table in the condition of the one described, can not be charged at all. Thus situated, it would serve merely as a conductor through which the current would insensibly pass off as fast as it was generated. Let any one who doubts this, try the experiment for himself. But suppose the table insulated and then charged, still the first evidence of motion, as a result of the common use of insulated electricity, has never as yet been produced. The "Leyden jar," though charged to the brim, has no motion imparted to it by the process, and the "insulated stool" remains as stationary under the influence of electricity as any other piece of furniture. Now, if motion in a table has never been known to result from the sensible presence of electricity, when imparted to it by a powerful machine, how much reason is there for the assertion, that the human brain, as an electrical generator, can impart that motion through the agency of the nervous system, acting only as a passive conductor? When motion is imparted to ponderable bodies through magnetic or electrical agency, certain laws are to be observed, and substantial machinery is required, all of which were wanting on this occasion. Let it be observed, it was "a common kitchen table;" there was no application of mechanical means visible or invisible, nor yet any apparatus through which electricity, however produced, can be made available as a motor. Neither was there any muscular force applied. Here is a fair field in which to compare the phenomena with their alleged cause; and the problem is narrowed down to the obvious fact, that if the phenomena were caused by the investigating party at all, electricity in some form was the agent or motor. But electricity, on the authority of daily experience, never acts as a motor under the conditions described. Its agency in the premises is a sheer assumption, without a solitary fact to rest upon. But suppose it were granted that motion might result electrically, it would still be necessarily subservient to its own laws; that is to say, the motion thus induced must be in the direction of the current, which direction is unerringly indicated by the conductor, which in this case was the arms and hands of the party. In other words, to make the cause electrical, some of the party must have been positive and the others negative, and the motion must have occurred in a line with the conductors between them, they holding the relative position of positive and negative poles.

In comparing this invariable law with the facts, we find it violated from beginning to end. The party was seated around the table, with the palms of their hands resting upon it. Their

brains constituted the *generator*, their will or desire the *operator*, and their arms the *conductor*; and yet, the first motion of that table was at a right angle with its alleged cause—"It hoisted about six or eight inches, and struck the floor three times in rapid succession." Afterward they shifted the position of the motor generators by standing up, leaving the conductors, (their arms and hands) in slight contact with the upper surface of the table "so as not to break the current of electricity," and then, what? "The table hoisted up three legs, standing lightly upon one, and performed a complete circuit!" At last it was ordered to rock like a cradle, "which it did, until it turned over on one side and touched the floor with the leaf, and then came back to its place again." Every one of these movements so complacently ascribed to electricity by the correspondent of the *Boston Investigator*, is directly at variance with the law of the alleged motor, and, therefore, to say they were caused by electricity discharged from the cerebral battery of the party, is virtually to affirm their production by *miracle*—a conclusion which we think that paper will be slow to endorse, however satisfactory it may appear to its correspondent.

It is this *flippant* ascription of facts to causes the nature and laws of which have received no attention, that breeds all the mischief. The observer rushes to a conclusion without regard to the necessary relation between his declared cause and the effects which he ascribes to it. What such an one needs is, not more facts so much as a better understanding of the agent to which he refers them. There are facts enough in that communication to the *Boston Investigator* to demonstrate by authority of known law, that, whatever the cause may be, it was not electricity generated by the brains of that party, and set in motion by its will. To assume scientific airs, and prate about electricity and the will as of causal relation with the motions of that table, is simply a blind way of advertising for a *real* cause. The want of satisfaction on the part of the votaries of this electrical hypothesis, finds a concentrated expression in the "*somehow*" of the *Boston* article, "The mind somehow operating," etc. Ah! through that little leak in this electrical theory, all confidence in it is continually oozing out. The "*somehow*" of mental action in that case being opposed to both *law* and *fact*, points of necessity to another word which will better express the satisfaction of scientific minds with the character of that hypothesis, which word is, *now*! In judgment of science, the theory must be pronounced worthless, because it does not explain the facts. The cause of these physical phenomena is yet to be found; and science is philosophically bound to produce it, or lower the standard of her claims. She must show an adequate producing cause, or hold her tongue. The "doubting Thomases" need only hold her strictly to the task, however, and like their prototype of old, all their doubts will soon resolve themselves into certainty. The cheat has consisted all along in allowing an *assumption* to usurp the place of established law and fact. In doing this, the foundation is laid for perpetual doubts and fallacious conclusions.

The observer who inquires, "What shall I do to be saved" from these doubts, must insist that science, divested of all her cunning assumptions, and clothed simply in her own light, shall stand face to face with these facts. This electrical theory being no child of hers, she can not own it. If, hitherto, she has stumbled blindly over the true cause, remove but the wooden "beam" of superficialism from her eyes, and she will speedily find it, for it lies directly in her path. That cause is man—man a Spirit! No other cause is adequate. Therefore, a spirit man stands behind these manifestations from a scientific necessity. Man combines within himself the *only* elements and *all* the elements necessary to a solution of the problem. What though the dull physical eye may not see him, his presence is there (as we have said), of scientific necessity, the same with that which compels the admission of a human operator to the magnetic telegraph, simply because science can not complete her theory of causation without him. Man being a power in certain cases, for which there can be no substitute, where man is needed as an element of phenomenal explanation, there, whether visible or invisible in judgment of science, *man must be*. It is not an assumption, therefore, which ascribes these phenomena to a spiritual cause, but a rigid philosophical necessity which the philosophical mind will not fail in due time to appreciate.

Extreme credulity and extreme skepticism are twin sisters,

and they were both born blind. We have fops and exquisites in the world of thought as in that of dress, and the fashion changes in the one as in the other. Once it was the mode to cram the mentality with all sorts of impossible belief, until it swelled to the monstrous dimensions of certain theological hoops. Now it is more popular to *doubt everything*. With these latter fashionables, profound wisdom consists in not being certain of any thing. Under the old regime, proof was not required; under the new, it is flatly denied that there is any. Bedecked in these cheap but showy robes, the believer once passed for a saint, as the doubter now passes for a sage. We are informed by the biographer of the illustrious Chuzzlewit family, that one of its members pushed the fashion to the extent of not believing that he *didn't* believe. Those who adorn the current literature of the day with the expression of their great satisfaction at having found an electrical cause for our "*fanaticism*," approach very nearly the plane of that profound individual, for they never state their infallible theory without letting it be seen that "*somehow*" they have strong doubts of its truth.

It would be strictly in keeping for the upper gradates of this school, who deny the presence of a Spirit man in these manifest products of Spirit power, to deny the existence of the sun whenever it rains; though less advanced scholars are wont to consider the very cloud which hides that luminary from their sight, one of the inevitable and grand results of its existence. These philosophers have not seen any *proof* yet that the earth is *round*, or that attraction is a *law*, or phrenology a *truth*, or clairvoyance a *fact*, or themselves a *humbug*; all of which is plain enough to most minds, and in scientific computation must be held as established. What this class of doubters require is, not more facts, but brains. This little chapter which we have selected out of the living Gospel of modern occurrences (and to the strictly physical portion of which we have purposely limited our remarks), contains facts, simple though they be in themselves considered, which defy all explanation short of that which includes the immortal man as an actor; and the mind that can not see the necessity for such an agent is either defective in *structure* or deficient in *culture*, and would be no more convinced by additional facts, than a student in any other branch of science would become learned by simply adding a monthly purchase of *fresh books* to his library, without ever taking the trouble to look into them.

IS IT ELECTRICITY?

Whenever any strange phenomena occur in nature, and especially in the departments of physiology and psychology, that point to some producing dynamic agency that is shrouded in mystery, there is a disposition, in many minds, to refer the same to some action of *electricity*. This is particularly exemplified in the theory entertained by a large portion of the skeptics concerning spiritual manifestations, relative to the cause of the phenomena for which a spiritual origin is claimed; and even many of the *believers* in the sensible action of Spirits upon dead matter, and upon the human physical and mental organism, are apt to rest in the hypothesis that electricity is in some way employed as the medium by which these manifestations are produced. But we respectfully submit that a little farther acquaintance with those properties and laws of electricity which have already been *well ascertained*, would not fail to entirely dissipate these hypotheses, both as entertained by the disbelievers and believers in spiritual intercourse, at the same time that it would show the fallacy of much of the current reasoning relative to the mode by which one person sometimes can volitionally affect the nervous and mental system of another.

As a strong presumptive evidence of the truth of this remark, we may remind the reader that *not one* of those learned professors of science who have attempted to account for the alleged spiritual phenomena, such as Professor Faraday, Professor Hare, Professor Page, Professor Mapes, etc., have ever started, or for a moment countenanced, the hypothesis that electricity has any important part to play in the affair. It is because *they know better*. It is true, as the objectors to our position will be inclined to urge, that they do not comprehend absolutely *all* the mysteries of electricity, as there is a limit beyond which human knowledge does not extend in relation to any one of the substances, forces or laws of nature; but *enough* is known of electricity to make it just as certain that

it could of itself in no case produce even the most *inconsiderable* of the current phenomena of intelligent rappings and table-tippings, as it is that water, of itself, could in no case act as a solvent of common glass. With still more emphasis may we pronounce it certain that electricity could not be employed, either by man or Spirits, as a subordinate agent in the production of these phenomena, without being subject to detection by means of some of the numerous and delicate tests known to science. It is true that electricity, when thrown out of equilibrium, may be used as an attractive and repellent force in moving bodies, and that by explosive efforts to regain its lost equilibrium, it may also produce detonating sounds. Even a piece of glass or of sealing wax rubbed on one's coat sleeve, will become so far electrified as to first attract and then repel hairs or other small bodies that are brought very near it; and the discharge of a Leyden jar is attended with a crackling sound, though little resembling the sound of the Spirit-rappings; but to show how easy it would be to detect the agency of electricity in the production of even the *slightest possible* phenomenon of the kind attributed to Spirits, or any other kind, we will here mention one of the delicate tests that have been employed, with some of its results.

There is an electrometer called the *Torsion Balance*, that was invented by Coulomb, a French Academician. It consists of a light horizontal needle, with pith balls on its ends, suspended by a single fillet of silk taken from a cocoon, the whole being enclosed in a glass case, and encircled by a graduated scale of three hundred and sixty degrees; and the force by means of which the presence of electricity is determined, and its amount estimated, is the effort that this fiber of silk makes to keep itself in an untwisted state. It was found that the force with which the thread sought the untwisted condition (called the force of torsion) was inversely as the length of the thread, and directly as the fourth power of its thickness; and that by having the thread longer or shorter, or thicker or thinner, the amount of acting electricity present could be measured with the utmost precision by the number of degrees that the pith ball was thrown, and hence the thread twisted, from the zero point. It was found that a lever an inch long, suspended by a fiber of silk four inches in length, required a force only the sixty thousandth part of a grain to twist it three hundred and sixty degrees!

The writer of this had the pleasure of witnessing some delicate experiments performed with the torsion balance by Prof. Olmstead of Yale College, in one of his regular college lectures, and among these was the following: While the suspended needle was at the zero point, the Professor, taking a glass tube and silk handkerchief, and standing some fifteen feet from the apparatus, rubbed the tube with the handkerchief. The instant the friction was applied, the suspended needle, receiving the excited electricity by induction, would be deflected from its position, though the force applied probably could not have amounted to the millionth part of a grain.

Now to say nothing of the utter impossibility of electricity, without some contrivance for insulation, being so thrown out of equilibrium as to cause, by its explosion, an audible concussion upon a table or the floor, or to move the smallest and lightest pine table, we would say, were it not a solecism, that it would be a million times more impossible for this to be done without the active presence of that agent being subject to instant detection by means of far less delicate tests than that of the torsion balance. And when it is reflected that these concussions and movements occur in such ways as to conform to the laws of thought, and that they occur in every degree of force, even in some instances to the lifting of *three hundred pounds*, it is utterly impossible to suppose that a blind, dead fluid—a fluid whose presence possessing even the force of a *millionth part of a grain* could be detected, can have any important part to play in the production of the phenomena, without being subject to an instant demonstration so clear as to place it forever beyond dispute.

Moreover, if it is true, as alleged by some spiritualists, psychologists and mesmerists, that the spiritual manifestations, and the abnormal states induced by one person upon the nervous and mental systems of others, are caused through the medium of electricity as under the volitional control of the spirits or men thus operating, then the operations must necessarily involve a disturbance of the electric equilibrium which may always be easily determined by electrometric tests; and instead

of assuming that electricity is the dynamic medium through which these phenomena are caused, why do they not apply some of these tests, and at once establish the fact so that no one can deny it?

Admit that some imponderable fluid is involved in the production of these phenomena; admit even that this fluid exhibits some properties that are more or less analogous to electricity; yet it no more follows from this that the acting fluid is electricity, than it follows that all solid substances are granite rock, because one solid substance is known to be such. Why may we not suppose that there are at least as many distinct imponderable substances as there are ponderable ones? and in view of such an extremely probable hypothesis, why should we be so anxious to make electricity responsible for every mysterious phenomena, both in the spiritual and natural realm?

One more remark, and we conclude: A number of very sincere and well meaning spiritualists in Boston have, under the direction of spirits, for years either been engaged in, or proposing, the construction of a machine which they are led to believe will be propelled with a practically available force, by the natural currents of electricity in the atmosphere. It looks to us very much like demonstrably certain, that if that machine is ever moved with the expected force, it will not be thus moved by the electrical currents of the atmosphere, because that fluid can never be coaxed or compelled to traverse the conductors in the machine with a force available for practical purposes, so long as it has so many other and natural channels through which it may nearly as easily flow. We say not this to throw cold water upon the efforts of these honest brethren, but we would be glad to save, by this remark, any useless labor and expense that may be involved in this or any similar undertaking.

F.

BOOK NOTICE.

THE CONFLICT OF AGES ENDED. A Succedaneum to Beecher's "Conflict of Ages," in which the great question of the moral relations of God and man is treated upon new and Catholic principles. By HENRY WELLER. Laporte, Ind.: J. S. Weller & Brothers. Pp. 316.

Mr. Weller is a devoted receiver of the revelations made through Emanuel Swedenborg, though he takes altogether a more liberal view of the teachings of that seer than many of his disciples, and also looks upon modern spiritual manifestations in a more liberal point of view. He is a genial spirit and a clear and fluent writer, though perhaps is sometimes lacking a little in the power of condensation; and in this work he has grappled with many questions related to the most vital interests of the human soul and the human race. The book does not profess to be a reply to Dr. Beecher's "Conflict of Ages," but an attempt to show the utter failure of every hypothesis by which the relations of God and man have been set forth and vindicated, including Beecher's own hypothesis of preexistence; and whatever may be thought of some of its theological positions, no one can peruse it with a reverent desire to obtain truth and good, without being made wiser and better by it. For sale at this office; price, 82 cents; postage, 18 cents.

The Spiritual Question in Europe.

It appears that discussions are still kept up in some of the public journals in Europe, respecting the nature and cause of the phenomena that claim for themselves a spiritual origin, and that the writers are slowly traversing the ground that was thoroughly passed over by theorists in this country some three or four years ago. Dr. Charles Londe, a scientific man of some celebrity, having recently, in an article which he published in the *Independence Belge*, characterized the phenomena witnessed in the presence of Mr. Hume, as the tricks of a juggler, M. Le Hon, of Brussels, sent a communication to the same paper in which he takes the ground that the supposed spiritual phenomena are the results of the action of some powerful biogizer, who has the ability to project fantastically the various appearances which are observed by the assembled circle, with the vividness of reality. We leave to M. Le Hon the good work of dissipating the false impression disseminated by Dr. Londe, that the phenomena in question are the product of trickery; but by the time that work is completed, he and his readers will begin to discover the necessity of providing some theory that will account for the fact that tables biologically broken, inscriptions biologically written, glass bottles biologically crushed into a thousand atoms, etc., strangely continue to present the same biological appearances for years afterward, and to

all persons who look upon them. M. Le Hon seems not to be aware that this biological theory, after having been thoroughly tried in this country and found wanting, has by common consent been laid aside by all persons who have any adequate acquaintance with the facts to be explained.

Proceedings of the Convention.

Mr. Partridge being absent from the city during the sessions of the recent Convention of Spiritualists, and his assistants being unable to leave the office, we were able to give, in our last issue, only a brief abstract of some of the general proceedings of which we were indirectly informed; but we have taken measures to obtain a more full report to be written out by a gentleman who attended the meetings, and which we expect to lay before our readers next week.

We have heard it intimated, from some quarters, that the Convention referred to, projected as it was mostly by Boston Spiritualists, met with some apparent neglect on the part of the Spiritualists in New York. If this was indeed so, we sincerely regret it; and yet we think that the blame should be about equally shared between them and us, as comparatively few of the New York Spiritualists knew any thing very definite in relation to the Convention until it was over. If a number of New York Spiritualists should appoint a Convention in Boston, and make no farther arrangements than the securing of a hall and the publication of their designs in the papers, it is probable that an equal proportion of our Boston friends would fail to know very definitely of the meetings in time to participate in them.

An Appropriate juxtaposition.

We see it stated in the *Congregationalist* and the *Independent*, that in a not far distant city, a method has been piously adopted of compelling even the wayfarers to read the Gospel, by posting, at the corners of streets and other conspicuous places, placards on which are printed passages of Scripture of a didactic and monitory nature. The writer in the *Independent* thinks that as a general rule these placards may subserve an excellent purpose, but that sacred themes are thereby often rendered ridiculous by juxtaposition with the showbills of theaters, negro minstrels, quack nostrums, etc.; and, for illustration, mentions a case said to have been observed in Philadelphia, in which a large bill, on the top of a fence, contained the exhortation to "Take the bitious pills;" while directly under it was the sentence, conspicuously printed on another bill—"Prepare to meet thy God!"

Madness with a "Method" in it.

The *Sacramento Age* tells of a man who is "hopelessly crazy" on the subject of Spiritualism, although perfectly sane on every other theme. It says of this man, that "he is unable to write his name, yet he will sit for hours making unintelligible marks with a pen, which he says is done at the dictation of Spirits, and which he will read most fluently;" "seldom making a grammatical mistake, or giving a wrong emphasis to a word." These peculiarities may doubtless seem very "crazy" to some persons, especially if they have a point to make out against that "awful" thing called "Spiritualism." But the consecutive, orderly, grammatical, and sensible reading of the calligraphic signs which this man was mysteriously influenced to make, and which were totally unintelligible to others, would seem to reveal a "method in his madness" which we think ought to entitle it to another name.

What Can and What Can not be Dispensed with.

A correspondent writing from De Ruyter, N. Y., for a missing number of the TELEGRAPH, says:

"When I want to prune a tree, and put my hand in my pocket for my knife, and find it missing, I can generally resort to some other instrument and accomplish the object. It is barely a slight inconvenience; but when I miss a number of the TELEGRAPH, it seems like a broken link in that chain of spiritual thought which is kept up from week to week by the perusal of your excellent paper. N. MERRITT.

The best wish that we can entertain, both for our correspondent and ourselves, is that he may never see the day when the absence of that missing jack-knife will not be the least of the two inconveniences to which he refers.

New Books and New Editions.

We have in press, to be out in a few days:

- "Rev. J. B. Ferguson's Records of Spiritual Communications and Phenomena," which transpired during his investigation of the subject.
- "The Sacred Circle," by Judge Edmonds. Bound.
- "Spiritual Telegraph." Volume V., complete. Bound.
- "Family Physician."
- "Celestial Telegraph."
- "Brittan and Richmond's Discussion."
- "Telegraph Papers." Vol. IX.
- "Shekinah." Vols. II. and III.
- "Epic of the Starry Heavens." By T. L. Harris.
- "Nature's Divine Revelations." By A. J. Davis.
- "Present Age and Inner Life." By A. J. Davis.

"Nature of the Life after Death."

The lecture on this subject in Syracuse, by Mrs. Hatch, has been published by Messrs. M. H. Avery and H. K. Warren. Copies of the pamphlet may be had at this office. Price, per dozen, 50 cents; single copies, 5 cents.

We have received from Bro. S. C. Hewitt, of Boston, a statement of practical purposes and plans had in view by himself and a company of Spiritualists with which he is connected in Boston; but we regret to say that the article came too late for insertion in this number. We will endeavor to insert it in our next.

THE NICHOLS AND CATHOLICISM.

Dr. and Mrs. Nichols, widely known as hydropathists and reformers of the "Infidel Socialist" school, some years since, became converts to the spiritual faith, to the extent at least of believing in the real presence of human Spirits, and in their ability to commune with us. It was understood that this event was brought about by Mrs. Nichols' becoming a subjective medium, and that this change had produced no modification of their published views respecting marriage obligations, and they associated very little with Spiritualists during the time they remained in this vicinity. They were regarded by our friends as honest enthusiasts in their way, but decidedly dangerous accessions to our ranks; because the very announcement of their adoption of Spiritualism, it was feared, would deter very many from making any investigations who otherwise would have done so.

We cheerfully comply with Dr. Nichols' request, and insert not only that part of his public letter which he considers the "material or phenomenal portion of his narrative," but also his private letter to us, which does equal credit to his head and heart.

But in this very part—the phenomenal, as he calls it—we find in the statement no solid evidence that Mrs. N. was addressed by a Spirit at all. Just this kind of persuasion can be induced in a great variety of impressible subjects by a few moments of silent sitting with one or two persons. All grades and varieties of ghosts and shadowy objectivities float before the fancy vision of this class of persons, both in and out of circles; and all varieties of talking occur, from simple soliloquy up to half-inspired homiletics and fragments of dramas, sacred and profane, or broken suggestions in every department of human philosophy and art, according to their organization and antecedents.

It requires very strong evidence indeed, and much of it, to take the reveries, and other internal phenomena of this class of subjects, out of the acknowledged domain of mere "psychology," to say nothing of more morbid hallucinations.

In this case, we find that the Doctor had read with interest a Protestant history of the Society of Jesus, some months before Ignatius Loyola, its founder, appeared to Mrs. N. in their circle, and began to give, through her, the Catholic view of that much discussed institution. What is to hinder our concluding that the ghost of the Saint was a mesmeric transfer from the Doctor's brain to the fancy field of his wife's ecstatic vision? Certainly, nothing in the narrative. What prevents the hypothesis that the Doctor's thought, that he ought to read the other side also, was spoken out by the wife as from another Spirit? What more likely thing to happen than that, after getting the other history from a Jesuit college, and a correspondence was established with an Archbishop of the Roman communion, that all the rest should follow?

A tyro in mesmerism, to say nothing of a student in Spiritualism, will readily see how this conversion has occurred.

Meantime, we think the same hypothesis clears up the pretensions of the Cincinnati circle to have seen and conversed with the Doctor's own Spirit, as recited in his letter.

At no very distant day we expect to record the return of these friends from the Roman hierarchy, but we sincerely hope they will retain the reverence for the sacrament of marriage which they have thence acquired, and likewise their trust in the ability of the Divine Providence to redeem mankind by means of a harmony and order altogether perfect and invincible.

A little exercise in dogmatic theology so new to them, will do them no harm, and a little respite from the herculean reforms they have so zealously strained after, will renew their powers for future useful enterprises.

Admitting now, for the sake at least of examining the authoritarian element in this case, that Spirits did appear to, influence and speak through Mrs. Nichols, if Dr. N.'s declaration be true, viz., "We have had abundant proof that there are good and bad Spirits, as there are good and bad men, and we judge both by similar rules," how could he and Mrs. N. consistently place themselves exclusively under one of these Spirits without any evidence of his character and purposes except his own statement? How can this rationally be reconciled with the idea that Spirits will deceive us? If they will do so, may they not have deceived these friends in this instance? How do they know that this Spirit, whose professed guardianship they have accepted, is a "good Spirit?" Dr. N. says, "We judge both (Spirits and men) by the same rule." But here is their rule in this case. Dr. N. says:

"From the beginning of Mrs. Nichols' mediumship, she would not, as a rule, speak with any Spirit, or come under the influence of any, who was not permitted to come to her, and endorsed by her guardian spirit, who first convinced her of her mediumship, and who had promised to guard her from all harm in its exercise. By the advice of this guardian Spirit, she broke off friendships in this world, and guarded strictly against indiscriminate circles, mediums and manifestations."

Has this, Dr. N., been your custom hitherto in dealing with mortals? Suppose a man had come to you, and said he wished your services to rob another man of his money, instead of his freedom and right of private judgment, and proffered his guardianship, and promised to protect you from all harm if you would refrain from all reflections, or inquiry from other persons, as to whether it is right and just, and also refrain from doing or saying anything without his permission—would you think this promise to you a sufficient guarantee of his integrity and general good intentions toward mankind? And would you accept the service? Your whole previous life responds an emphatic No.

Then why have you, under similar circumstances, yielded your manhood and womanhood to the ipse dixit of this pretentious spirit? Whether he was, as he claimed to be, the founder of the Jesuit Society, or otherwise, he is evidently a Jesuit now; that is, he assumes the right

to dictate to others in matters with which they are equally conversant, and of which they are equally capable of judging. You have studied and reflected on humanitarian interests from your youth up; you have had the benefits of history and of all your predecessors; you have latterly given attention to the spiritual elements and needs of mankind; hence you are probably better characterized by living humanitarian and divine thought and endeavor than this superannuated Jesuit. You are fresher in thought, but older in time than he. To the wearied aspirant there may be a fanciful, fleeting charm in the thought of rest in rudimentary ignorance and authority; but the recuperative elements of the soul will so stir this dust of antiquity as to suffocate it, or in the struggle burst the fetters, and come forth again into the living now.

Have you not always considered objections to free inquiry and rational criticism, indications of selfish designs and conscious unsoundness in principle? Then why, if you judge Spirits by the same rule by which you judge men, have you, under the advice of this Spirit, "broken off friendship" in this world, and refrained from speaking with Spirits except under the sanction of this designing Jesuit? He may have perceived that you were a little amazed at the stupendous fact of open intercourse with Spirits, and seized this opportunity to impress you with fear of being deceived by others for the purpose of deceiving you himself. The very fact that he assumes to be better than his neighbor, and more competent to discriminate and decide for you as to what mediums and Spirits you shall consult, and as to what communications you shall receive and appreciate, warrants the conclusions that he has not been there long enough to outgrow earthly vanities; and if he has been there long enough, as he pretends, so much the worse for him. How do you know that he has outgrown earthly prejudices, and exercises the guardianship he assumes, with an eye single to your highest good? And above all, by what authority do you yield to another your judgment, speech and conduct? Can you expect thereby to shuffle responsibility from yourselves to an irresponsible party in the "shade"? You say:

"Six months after the circumstances related above, a venerable shade appeared, in circle, to Mrs. Nichols, wearing a dress resembling that worn by the Order, which she had not then seen, and having also a rope girdle about his waist, the knotted ends of which were stained with blood. He rebuked her earnestly for not having examined Jesuitism, and exclaimed, 'Justice! justice to the Society of Jesus!' He said his name was GONZALES, and we heard afterward that he was one of the early Jesuit Fathers—a missionary and a martyr."

These phylacteries, to us, whether in the natural or spiritual worlds, are emblems of superstition, and tend to overawe rather than instruct; and in this case, if there is any significance in "the knotted ends stained with blood," it is questionable whether it be the blood of the martyr or martyred. From this whole account, if I admit that a Spirit was present at all, I might conclude he was one liable to have his own garments stained with the blood of other men, made to flow by his own hand. You say:

"We have not accepted anything coming from a Spirit, because of its ultramundane origin. We have accepted what came to our highest sense of right, and what commended itself most graciously to our faith, and most clearly to our reason."

Again you say:

"We have accepted the dogmas of the Church, as explained by what purported to be the Spirits of two eminent Catholic Saints; but so clear and beautiful was their explanation of the soul and meaning of these dogmas, that we could as well have turned voluntarily from Heaven to Hell, as to refuse to believe these Heavenly Doctrines."

The explanations from the two eminent Catholic Saints, which appeared to you so clear and beautiful, and commended itself so clearly to your reason, you have not condescended to give to the world in any publication we have seen, and we earnestly invite you to publish them. For on these you finally seem to rest as your warrant for accepting the dogmas of the Church, and your defense against the following imputation of which you complain, namely, that you "have accepted the dogmas, morality, and discipline of the Catholic Church, because they have been communicated by Spirits, in a mere blind credensiveness, without Faith or understanding." If the explanations to which you refer, so far transcend those which the Church gives of itself, as to convert you from what you style an infidel socialist to Catholicism, it may be of exceeding importance in the conversion of the world; but if it is not given, and does not throw new and important light on the Church, and inspire it rationally, and with human and divine sympathies, then the Church and its Confessors must remain justly condemned by Freedom, Progress, Humanity and God.

DR. NICHOLS' LETTER.

YELLOW SPRINGS, O., April 29, 1857.

MR. PARTRIDGE:

Dear Sir—A distant friend has sent me a copy of the TELEGRAPH of April 18, in which a writer, whom I suppose to be Dr. —, has commented on our conversion to Catholicism. I have sent to you, I believe, a copy of a letter in which we (Mrs. N. and myself) have given a simple narrative of the facts of our conversion. I should be glad, since so much has been said, if you could find it consistent with your sense of duty, to give at least the material or phenomenal portion of that narrative.

I ask this the more, because I have already seen in print what purports to be a communication from my spirit, through a Cincinnati medium, alleging that he—my spirit—has been dispossessed from my body, and that the spirit of St. Ignatius Loyola has got possession of it.

The fact is, as you may know, I am not aware of being a medium at all; I am not aware that I am impressible. I have examined the phenomena of Spiritualism as carefully and coolly as most persons. It is true that Mrs. Nichols is a medium; and that when we, and all around us, were in entire ignorance of the doctrines of the Catholic Church, we were fully instructed in those doctrines, by what purported to be, and what we certainly believe to be, the Spirit of St. Francis Xavier.

And I wish to say here, that these teachings were not imposed upon us as authority; they were addressed to our reason and to the religious principle which is called faith. We were convinced that the Roman Catholic Church is the true Church of God before we yielded to its authority. I hope you will allow authority somewhere—with God? We believe that the only authority we have accepted is this Divine authority, and if we accept that of His Church, it is because He has established it, and governs and guides it. We yield to no other than what we believe to be thus Divine; and as to what is Divine we must be guided by our internal convictions. I see no better way.

Wishing only to be right, and praying that you may be truly instructed, I am your friend,

T. L. NICHOLS.

EXTRACTS FROM PAMPHLET.

"In the autumn of 1854, Mrs. Nichols became what is called a subjected medium for spiritual manifestations, and communications. As we are now speaking to those who are Spiritualists, we have no converts to make to the truth of these phenomena; and as we are also speaking to friends who entirely trust our veracity, we shall relate our history just as it transpired, premising, that we do not consider any statement or doctrine true because a Spirit makes or teaches it. We have had abundant proof that there are good and bad Spirits, as there are good and bad men, and we judge both by similar rules.

"In the beginning of the manifestations, in the case of Mrs. Nichols, she was told, 'If you open your mind indiscriminately, bad and worthless communications will be made to you.' From this warning, and the fact that a communication was made to us through another medium, giving the name and residence of a friend at a distance, unknown to the medium, and stating that this friend was dead, with the disease and other circumstances, when all was entirely false, we were effectually put on our guard against indiscriminate communications; so much so, that we have not been willing to visit mediums, or to receive communications as verities, except from three mediums, nor have we always given these full reliance. Others may be equally truthful, but we have been restrained from visiting mediums to examine their truth or falsehood, and some very unworthy ones have come in our way.

"We say, then, that we have not accepted anything, coming from a Spirit, because of its ultra mundane origin. We have accepted what came to our highest sense of right, and what commended itself most graciously to our faith, and most clearly to our reason. Those who say that we have accepted the dogmas, morality, and discipline of the Catholic Church, because they have been communicated to us by Spirits, in a mere blind credensiveness, without Faith or understanding, do not know what they say. We utterly deny the imputation. We have accepted the dogmas of the Church, as explained by what purported to be the Spirits of two eminent Catholic Saints; but so clear and beautiful was their explanation of the soul and meaning of these dogmas, that we could as well have turned voluntarily from Heaven to Hell, as to refuse to believe these Heavenly Doctrines.

"Mrs. Nichols has been accustomed, for years, to see the shades of departed persons; and in several instances she has seen the appearances of living persons whom she had never seen. It would be as useless for us to assert this fact to any but Spiritualists, as to assert the miracles of the Catholic Church to Protestants and Infidels. But happily, we are not here to prove the verity of Spirit manifestations and clairvoyance. Our friends have with us, so far, a common faith."

"In the winter of 1856, a Spirit appeared to Mrs. Nichols, while in circle, who declared himself a Jesuit, and told us that we were seeking the same goods that this Society sought. We may, perhaps, say with safety, that we knew as little of Catholicism as of Paganism, and it seemed strange to Infidel Socialists that they should be said to be working for the same end as that of a Society which has given a word to our language, signifying, in all Protestant minds, tortuosity, cunning and fraud. But when we examined the history of this Society, we were convinced that their aim was the highest good of the individual and the race, and we were and are fully conscious that, however mistaken we have been in thought and in method, we still aimed at the highest good, and this blessed interior consciousness is of more value to us, than the praise of all the earth. We were earnestly advised by this Spirit to examine the history and doctrines of this Society."

"From the beginning of Mrs. Nichols' mediumship, she would not, as a rule, speak with any Spirit, or come under the influence of any, who was not permitted to come to her, and endorsed by her guardian Spirit, who first convinced her of her mediumship, and who had promised to guard her from all

harm, in its exercise. By the advice of this guardian Spirit, she broke off friendships in this world, and guarded strictly against indiscriminate circles, mediums and manifestations. Our circles were also strictly private, being held by ourselves, or with those intimately connected with us. As this Jesuit Spirit was not specially introduced by her guardian Spirit, though no check was felt against him, she paid no attention to his advice. Dr. Nichols, however, procured a Protestant history of the Society of Jesus, and read it with some interest.

"Six months after the circumstance related above, a venerable shade appeared, in circle, to Mrs. Nichols, wearing a dress resembling that worn by the Order, which she had not then seen, and having also a rope girdle about his waist, the knotted ends of which were stained with blood. He rebuked her earnestly for not having examined Jesuitism, and exclaimed, "Justice! justice to the Society of Jesus!" He said his name was GONZALES, and we heard afterward that he was one of the early Jesuit Fathers—a missionary and a martyr.

"So earnest was the demand of this Spirit that we should examine the Doctrines and Records of this Society, that Mrs. Nichols wrote to the Archbishop of Cincinnati, stating the circumstance, and asking what books we should procure, and was by him referred to the Rector of St. Xavier's College.

"Near the same time, the shade of the venerable Founder of this Society, St. IGNATIUS DE LOYOLA, appeared to Mrs. Nichols, and gave her what he called "a method of reduction." It was directions for an order of life, that we believe to be Divinely inspired, and which we hope, by the grace of God, communicated through His Church, to live in a holy obedience.

"All this time we were in ignorance of the doctrines of the Church. We obtained a biography of St. IGNATIUS OF LOYOLA, and read with the deepest interest of the wisdom and purity of the man, and of the Order he founded. And while we were yet so ignorant of the dogmas of the Church that we did not even know the number of its sacraments, we were blessed by the appearance of another Spirit calling himself FRANCIS XAVIER.

"The first subject treated of in the instructions of this Spirit was Baptism. We, as Spiritualists, fully believed that a healing circle, properly formed, of pure members rightly affiliated to each other, had the power to magnetize water, and give to it that life which restores physical health. This belief of ours was taken as an analogue, and we were assured that the Church, being a Divine circle, instituted by God in Christ, has the power to communicate, through its order, a Divine and saving grace to water, which is thus really and truly holy water; that the baptism of infants, through this grace, is effectual in affiliating them to the visible and invisible Church.

"He spoke to us of the disorder, sin and suffering in the world, and its cause; of the necessity of an infusion of Divinity into humanity for its redemption; of the Immaculate Conception of the HOLY VIRGIN MARY, as the final step, in the preparation made by the Divine Grace, for the Divine Incarnation; of the Birth, Life, Death and Resurrection of our Lord JESUS CHRIST, for man's salvation; of the formation of the HOLY CATHOLIC CHURCH, as a True Society, fed by the Divine Life, in the Holy Sacraments; of its oneness, universality and infallibility as the True Order of Divine Progression, under the guidance of the Holy Spirit; of the Real Presence of the Divine Substance in the Eucharist; of Confession and Penance as the Divine Circulation in this mystical body of the Church of Christ, necessary to restore its diseased members to a healthy life; of all the Sacraments, as component parts of a system so inconceivably beautiful that it could only be Divine."

BORN INTO THE SPIRIT WORLD.

In Alexandria, Va., on the 22d ult., at half-past ten o'clock, A. M., JAMES T. CLOSE, JR., aged three years, eight months and 22 days.

At twelve o'clock, M., on the same day, EDSELL B. CLOSE, aged two months and 10 days.

Mr. Close, the father of these little ones, was formerly a resident of Broadalbin, Fulton county, N. Y., and Mrs. Close is from Bridgeport, Conn., at which places, respectively, they have many friends, whose attention will be arrested by this announcement. At the time of the departure of these children from the flesh, the father was absent on a journey, and he only arrived in time to see their bodies conveyed to their last earthly receptacles. Little James breathed his last while affectionately pronouncing his parents' names, and grasping the portrait of his absent father. Deep is the grief which penetrates the hearts of the fond parents who mourn their loss, but they feel the assurance that the separation from the loved ones has only been apparent, while they, as transformed into cherubs, are hovering invisibly around them, breathing sweet influences into their souls. We tender our heartfelt sympathies to the bereaved parents, and pray that they may find abundant consolation in the resources of the spiritual faith, and that, if it be in divine order, channels may be speedily opened through which they may receive sensible demonstrations of the loving presence of the little ones whose external bodies alone have perished. Ed. Tel.

NINE-TENTHS of the miseries and vices of manhood proceed from idleness; with men of quick minds, to whom it is especially pernicious, this habit is commonly the fruit of many disappointments; and men fail in their schemes not so much for the want of strength as from the ill direction of it. The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.

ANTI-SPIRITUALISM.

DAHLONEGA, WAPPELO COUNTY, IOWA, May 11, 1857.

MR. EDITOR:

For more than twenty-five years I have been skeptical in regard to man's immortality, but some four years ago my attention was directed to the so-called spiritual manifestations of which I have seen much, and read a great deal, both *pro* and *con*. I have thought the preponderance of evidence was in favor of Spiritualism; yet I have my doubts. I inclose a communication from the *Boston Investigator*, which I should be glad to have you explain, as it seems to come from a reliable source, which I the more readily believe, as I have met with similar manifestations. I hope you will publish these remarks, with the communication referred to, as I know there are others in the same state of mind as myself. Truth should not fear the strictest scrutiny. Respectfully,

N. HASWELL.

You have had a good many articles in your paper, upon the subject of Spiritualism, so-called; and as none of them have coincided with my views upon the subject, I have thought for some time that I should like to give you a specimen as I saw it. I think, however, that Mr. Sunderland does understand his subject, so far as he has communicated his views, and I hope he will go on, and explode the delusion of Spirits' operations.

Two years ago, a gentleman was at this place from Wisconsin. He had been stationed here several years ago as a Methodist clergyman, and was a man of fair talents, and is still considered a man of piety and integrity. Since he had been West, he had seen considerable of the spirit phenomena, and had satisfied himself that Spirits had nothing to do with it, but that it is all done by the mind of the operator. I had an invitation to pass an evening where he was going to be present and perform some feats of table turning. I had never, before that evening, believed that any person could, by the power of the will, throw off so much electricity or magnetism as to move a table, without mechanical agency. And I never think hard of any one who is still incredulous, as I have been. The company where I was, consisted of the gentleman of the house, his wife, and a young daughter about twelve years, two young ladies that were invited in, one about twenty, the other about sixteen years of age. We took a common kitchen table, three and a half feet square, made of maple. We all seated ourselves around the table. None of us had seen anything of the kind, except Mr. and Mrs. W., who had been present where Mr. D. had performed a few feats once. Mr. D. thought that as we were all novices, it was very uncertain about his success, but he would do the best he could; and we must all believe that he was going to make the table move and rap out answers to questions. We promised that we would believe all we could—at least, we would not oppose him; and as we were anxious to have him succeed, we would do all we could to assist him.

As he directed, we all laid the palms of our hands upon the table, and sat quietly about fifteen or twenty minutes, fixing our minds as strongly as we could to bring about the desired result—not expecting, however, that any Spirit beyond our own circle, would do anything for us, neither did we believe they could, if we did. I should think we had not sat there over twenty minutes, when Mr. D. said that "he would begin in the usual way, so as to convince us that there were no Spirits which had anything to do with the subject."

So he asked, "Is there any Spirit present who wishes to communicate?" There began to be a kind of creaking noise, as though something was rocking the table so as to crack the joints; then it lifted one end a very little, so as to make a slight noise in falling. He then said, "If the Spirit of my friend is present, let the table strike three times, like the hammer striking a nail." It hoisted about six or eight inches, and struck the floor three times in rapid succession, as a man would strike a nail with a hammer. He then said, "Strike three blows like a trip-hammer." And it struck three distinct blows, which sounded loud enough to have dented a white pine board. I should think that the two legs of the table hoisted up a foot and a half. Then said he, "How many years is it since you died?" The table rapped out five. "How many dollars were you worth—how many times ten?" Ans. Five, making fifty dollars. I said to him, is that correct, is that all your friend was worth? He said that was all it was sold for, when in repair. It was an old reaping machine, and was thrown behind the barn five years ago. I asked him to rap out our ages. He said he liked to call some other name beside the table, so he called his cat. Now, said he, "Tommy, rap out Mrs. W.'s age," which it did correctly, and stopped. Then I said, rap out my age; and it rapped out forty, and stopped. I said that is not correct; I am older than that. Mr. D. said, "There was some opposition somewhere." Mrs. W. said, "She thought I was forty, and had fixed her mind strongly upon that number." He said, "No one should fix his mind upon any number but the person who knew." All the rest were indifferent, and I placed my mind strongly upon the right number, and it rapped out the number—forty-five—and stopped.

In like manner, it rapped out every person's age around the table. By this time, the scene became quite interesting to us, who had never seen anything of the kind; and as we had become at once convinced that no Spirits had anything to do with the phenomena, but the power all emanated from the brain or the will, we were prepared to see any kind of feat performed without fearing any bad result upon our nervous system, as I should have been, had I sat down with the belief that the

Spirits of my departed friends would be present to converse with us through the medium of a wooden table.

Mr. D. ordered the table, by my request, to stand on one leg and put the contrary leg of the table in my lap, which it did. In doing that, it raised up three legs, standing on one, and actually put one leg on my lap, and by doing that, it had to perform a quarter of a circuit. At this time he called on pussy. I then wished him to rap out how many years my father had been dead, which it did. By this time I was satisfied that our minds had considerable influence with his success, and Mr. D. said, he thought that he could not have succeeded had we opposed him. He said he had been in spiritual circles (so-called) often, and usually his mind was stronger than the acting medium, and when he chose to oppose them he could always break them up. I then requested him to call on some departed spirit, which he did. He called on a man who had been killed in digging a well. The call was answered by three raps of the table legs. That imaginary spirit answered several questions. Then he called on the spirit of a Methodist clergyman who had lately deceased, (Elder Perkins, M. M.) Said he, "If the Spirit of Brother P. is present, let the table rap three times like a driving nail." It was answered by three hard rapid blows. "Now, Brother P., if the doctrine which you preached when alive, was true, I want you to answer it by rapping five times like a trip hammer." It was answered by five heavy distinct blows. Now, said I, as most, if not all, actually believe that Mr. P. preached truth—(five out of seven of us belonged to the same profession, Methodist)—I want to reverse the current of the mind, so let us all believe as strongly as we can, that he did not preach truth, and see what effect that will have. We all fixed our minds as strongly as we could to reverse the current, and Mr. D. said, "Now, Brother P., if the doctrine you preached when alive was not true, I want you to strike with the table five-trip hammer blows," which was answered as distinctly with five heavy blows as at first.

Then by request he ordered the table to move round the room. We all got up to give it room, but left our hands near or slightly touching the surface of the table; it hoisted up three legs, standing lightly upon one leg, and formed a complete circuit. It was then told to move across the room, and it started off, those at one end walking backward, and those at the other end following, and all slightly touching our fingers so as not to break the current of electricity. After going back and forth several times, I proposed to try the effect of some opposition. We therefore separated the circle; Mr. D., the principal operator, Mrs. W. and myself on one end of the table, Mr. W. and the three young ladies on the other. I was on the side that wished it to start, so we fixed our minds to that effect, while those on the other side concentrated their will to prevent it. We soon found that we three had the strongest will, for it soon began to move toward us, though not as fast as when we all willed one way; yet it followed us across the room, notwithstanding their opposition. We then gave way, and it soon followed them back.

I then proposed that Mr. D. should try his strength against all the rest of us, which he did. These last feats were done by touching our fingers slightly on the table, and then drawing our hands back, as though drawing something off the table, or as though we would pull the table toward us, but had no hold, Mr. D. pulling the other way with all the will he could exercise. Although we were all green hands, we were a match for him. He could not for some time move it at all, but finally succeeded in starting it a few inches. We then withdrew our opposition, and it started after him very rapidly. While he was trying to oppose us, he appeared like a man laying out muscular strength, and said he felt as though pulling at a rope. I had all the means of seeing that there was no deception, for he had no hold of the table, yet he grew florid in the face, and considerably suffused with perspiration, and seemed quite fatigued from the exercise of his will alone. There was nothing done in the dark—we had plenty of lights burning.

He then next ordered the table to rock like a cradle, which it did, until it turned over one side and touched the floor with the leaf, and then came back to its place again. We were all satisfied by what we saw, that the mind, somehow operating through the nerves, was the motive power by which the table moved. I had never until that evening believed that so much could be done with a table, without mechanical agency. While we were sitting, I was at the right hand of the principal operator; there were two lamps standing behind us, which gave me a good opportunity to see if there were any deception; and I am confident, and I think sure, there was none. There was no motive to deceive, for there was no money exacted nor paid. I wish more would try their skill without calling on supernatural agency, and we might some time learn without fear of insanity the natural cause of the many wonders that are performed under the head of "Spiritualism."

NASHUA, N. H., March, 1857.

MARIETTA.

[See remarks under the editorial head.]

COTTON MATHER, who was settled in Boston during the Salem witchcraft, after relating many marvelous stories of the invisible powers, concludes with this brief and congratulating reflection: "Upon the whole, the devil got nothing, God got praises, Christ got subjects, the Holy Spirit got temples, the church got additions, and the souls of men got everlasting benefits."

Interesting Miscellany.

THE QUEEN AND THE QUAKERESS.

In the summer of 1818, her late majesty, Queen Charlotte, visited Bath, accompanied by the Princess Elizabeth. The waters soon effected such a respite from pain in the royal patient, that she proposed an excursion to a park of some celebrity in the neighborhood, then the estate of a rich widow lady belonging to the society of Friends. Notice was given of the queen's intention, and a message returned that she would be welcome. Our illustrious traveler had, perhaps, never before any personal intercourse with a member of the persuasion whose votaries never voluntarily paid taxes to "the man George, called king by the vain ones." The lady and gentleman who were to attend the royal visitants, had but feeble ideas of the reception to be expected. It was supposed that the Quaker would at least say, "Thy Majesty," "Thy Highness" or "Madame."

The royal carriage arrived at the lodge of the park punctually at the appointed hour. No preparations appeared to have been made; no hostess or domestics stood ready to greet the guests. The porter's bell was rung; he stepped forth deliberately, with his broad-brimmed beaver on, and unbendingly accosted the lord in waiting with, "What's thy will, friend?"

This was almost unreasonable. "Surely," said the nobleman, "your lady is aware that her majesty—go to your mistress and say that the queen is here."

"No, truly," answered the man, "it needeth not—I have no mistress nor lady; but my friend, Rachel Mills, expects thine. Walk in."

The queen and the princess were handed out, and walked up the avenue. At the door of the house stood the plainly attired Rachel, who without even a courtesy, but with a cheerful nod, said, "How's thee do, friend? I am glad to see thee and thy daughter. I wish thee well. Rest and refresh thee and thy people, before I show thee my grounds."

What could be said of such a person? Some condescension was attempted, implying that her majesty came not only to view the park, but to testify her esteem for the society to which Mistress Mills belonged. Cool and unawed, she answered, "Yes, thou art right there. The Friends are well thought of by most folks; but they need not the praise of the world; for the rest, many gratify their curiosity by going over this place, and it is my custom to conduct them myself; therefore I will do the like by thee, friend Charlotte. Moreover, I think well of thee as a dutiful wife and mother. Thou hast had thy trials, and so has thy good partner. I wish thy grandchild well through hers." [She alluded to the Princess Charlotte.]

It was so evident that the Friends meant kindly, nay, respectfully, that no offense could be taken. She escorted her guests through her estate. The Princess Elizabeth noticed in the hen-house a breed of poultry hitherto unknown to her, and expressed a wish to possess some of these rare fowls, imagining that Mrs. Mills would regard her wish as law; but the Quakeress merely remarked, with her characteristic evasion, "They are rare, as thou sayest; but if they are to be purchased in this land or other countries, I know of few women likelier than thyself to procure them with ease."

Her royal highness more plainly expressed her desire to purchase some of those which she now beheld.

"I do not buy and sell," answered Rachel.

"Perhaps you will give me a pair?" persevered the princess.

"Nay, verily," replied Rachel Mills, "I have refused many friends—and that which I denied to my own kinswoman, Martha Ash, it becometh me not to grant to any. We have long had it to say that these birds belonged only to our house; and I can make no exception in thy favor."

This is a fact.—*Sharpe's London Magazine.*

CURIOUS EFFECTS OF LIGHTNING.—A letter from Cuba, lake county, Illinois, gives the following relation of the curious effects of lightning: The house of Mr. Henry Wells, in the town of Fremont, Lake county, Ill., on the evening of the 22d instant, was struck with lightning. The lightning came in contact with the chimney, which it followed into the rooms, and after shattering stoves, ripping up the floors, and playing around an iron-bound trunk, passed off under the house. Eight persons were in the building at the time of the accident.—Mr. and Mrs. Henry Wells, four children, Wm. Wells (Henry's brother), and a boy fourteen years old—all of whom were more or less injured. All were struck senseless, and now have no knowledge of the shock. Henry thinks he recovered in about ten minutes; and, after discovering the condition of the rest of the inmates of his residence (though badly burned), immediately proceeded to the house of a near neighbor with the sad intelligence, and medical aid was procured forthwith. Henry was burned badly about the feet and legs. Mrs. Wells was also burned very severely about the feet and legs, and otherwise injured, having been thrown upon a stove. William was marked from the right elbow across the bowels and down the left leg. His clothing was torn and his body shivered, but he was not badly hurt. The boy fourteen years old bore no marks upon his person, but appeared perfectly unconscious of anything for half an hour. A little girl five years old, was marked with a blistered streak, commencing on the right side and running across the breast, thence to the bowels, on the surface of which it takes a number of circles, and then passes down the left leg. A boy three years old was scorched, but it is not known to what extent he is injured. A little girl aged two years, was to all appearance dead, for about thirty minutes, but recovered.

CHINA.—China is the most populous and ancient empire in the world; it is 1,300 miles long, and 1,030 wide. Population from 300,000,000 to 360,000,000. The capital is Peking, with 1,100,000 inhabitants; next Nankin, 1,000,000, and Canton 1,000,000. China produces tea, 50,000,000 pounds of which are annually exported from Canton, the only place which foreigners are allowed to visit. Silk, cotton, rice, gold, silver, and all the necessities of life are found in China. The arts and manufactures in many branches are in a high state of perfection, but stationary, as improvements are now prohibited. The government is a despotic monarchy. Revenue \$200,000,000; army 800,000 men. The religion is similar to Buddhism, the chief god being Foh. The Chinese inculcate the morality of Confucius, their philosopher, who was born 500 years B. C. The great wall and canal of China are among the mightiest works ever achieved by man. The foreign commerce of China amounts to \$35,000,000 or \$40,000,000 annually, the whole of which is transacted by appointed agents, called "Heng merchants." Foreigners are allowed to live at certain stations, "factories," below Canton. The chief trade is with England. The first American ship reached China in 1784; now the annual average of the United States ships visiting Canton is thirty-two. The revenue derived from foreign commerce by the Emperor varies from \$4,000,000, to \$6,000,000. According to Mr. Dunn, the opium smuggled into China, to the injury of the people, amounted to \$20,000,000 annually. For several years past, much of which was paid in specie, which found its way to London. The Chinese language has nearly 40,000 characters or letters.

ELOPEMENT OF A CATHOLIC PRIEST WITH HIS PENITENT.—One morning last week every newspaper office of Paris was visited by a government messenger, who, in breathless haste, forbade them to print a word of the news which had just arrived from Meaux. The *grand vicaire* had fled with one of his fair penitents, Mad'me Vacquerin by name, and one of the most beautiful girls in the place. What makes the affair so terrible just at this moment is, that this intrigue of the *grand vicaire*, which forms one of the accusations upon which Verger based his proofs of the corruption of the clergy, breaks out just as Verger and his damning proofs were beginning to be forgotten. The young lady, who has refused the most brilliant offers of marriage, and who is possessed of a large fortune in her own right, has by the advice of her paramour, who is supposed to have been her lover ever since she first attended his confessional, five years ago, only waited until her coming of age and the transfer of the money from the hands of her relations into her own, to take this extraordinary and decided step. The *grand vicaire* is a tall, handsome man, of good family. The fugitives have landed in England—and rumor declares that the reverend Father has written to his bishop, announcing his intention of throwing his *froc aux orties*, and threatening, on the first sign of persecution or annoyance on the part of the ecclesiastical authorities, to issue a public confirmation of all the "horrible calumnies" which were suppressed in Verger's trial.—*Paris Correspondence.*

QUIT DRINKING.—The difficulties with the Chinese Government have caused a great rise in the product of that country. We clip the following statistics from the *Traveler*: "The consumption of tea has increased greatly within a few years, but the amount of the import both into England and the United States often fluctuates greatly from year to year. We inadvertently gave a short time since, the average exports from China, for the five years ending 1848, instead of the succeeding five, which were much larger. While the average annual export from China for the five years ending 1848, was only 41,550,000 lbs. 13,000,000 of which was to the United States, and considerably less than this to England, in 1856 the total exports was 167,000,000 lbs. of which 91,000,000 was to Great Britain, and 39,500,000 to the United States. In 1849 the quantity shipped to the United States was 18,710,000 lbs.; 1850, 21,748,000 lbs.; 1851, 28,506,000 lbs.; and 1852, 34,339,000 lbs. From July 1, 1857, the export to the United States from all ports in China was 10,512,459 lbs. of green, and 6,268,075 lbs. black—total 16,780,534 lbs.; the same time in 1855 the quantity was 14,954,600 lbs. green, and 10,981,775 lbs. black—total, 25,936,465 lbs.; in 1855, 16,906,910 lbs. green, and 4,877,227 lbs. black—total, 21,784,137 lbs.

CALVIN AND SERVETUS.—It is the custom of Universalist and Unitarian writers to accuse Calvin of burning Servetus. But there are a few facts connected with that tragedy which should soften the sentence of condemnation. 1. Servetus always managed to keep himself in hot water, and the consequence was, he was very frequently scalded. He was known throughout Europe as a disturber of the peace. He had gained this unenviable reputation not so much because of Unitarianism, as of his rash, vain glorious and reckless deportment. 2. Driven from Spain and Austria, he turned his steps toward Switzerland. Calvin warned him not to enter Geneva. But the advice was lost on a man who always followed his impulses; and he had scarcely entered the city, before he commenced a violent attack upon Calvin's opinions and character. 3. Before sentence of death was carried into execution, Calvin consulted, among others, the mild and tolerant Melancthon, and there is a letter extant in which he affirms that Servetus should die. 4. The green wood about which so much has been said, was provided by the executioner. 5. To burn heretics was the custom of that age—Luther himself was not a model of tolerance.—*Chr. Ambassador.*

ROBBERY AND PIETY.—The Vera Cruz diligence was robbed at Acate, and after taking \$4000 from a holy father, who was one of the passengers, the robbers compelled him to give them absolution. *Exchange.*

HEN PERSUADERS.—The Springfield Republican in speaking of a new invention for a hen's nest, whereby the eggs drop through a trap-door, and so deceives the hen that she keeps on laying, is responsible for the following: "Blobs met with a loss, however, with one of the persuaders. Blobs had a lovely young Shanghai pullet of boundless ambition. Blobs bought a persuader, and his lovely Shanghai used it. She went upon the nest in the morning. Blobs saw her go, and his heart bounded within him! Alas! he never saw her come off again. At night he visited the persuader. In the upper compartment was a handful of feathers, a few toe nails and a bill. In the lower compartment, were three dozen and eleven eggs! Blobs saw it all! Her delicate constitution had been unequal to the effort, and fired by young ambition, she had laid herself away."

The other day I went to see a little Frenchman just arrived, who had been taking English lessons, as he informed me, on the voyage, from a fellow-passenger. He complained much of the difficulties of our grammar. "For instance," says he, "Ze verb to go. Did one ever see one such verb?" And with the utmost gravity he read from a sheet of paper:—

"I go."

"Thou departest."

"He cleared out."

"We cut stick."

"Ye or you made tracks."

"They abscquatulate."

"Mon Dieu! Mon Dieu! what disregular verbs you have in your language!"

THE MAGNETIC TELEGRAPH FORESHADOWED.—In "Bailey's Dictionary," edition of 1730—127 years ago—under the word "Loadstone" is the following foreshadowing of the Electric Telegraph: "Some authors write, that by the help of the Magnet or Loadstone, persons may communicate their minds to a friend at a great distance; as suppose one to be at London, and the other at Paris, if each of them have a circular alphabet, like the dial plate of a clock, and a needle touched with one magnet, then at the same time that the needle at London was moved, that at Paris would move in like manner, provided each party had secret notes for dividing words, and the observation was made at a set hour, either of the day or of the night, and when one party would inform the other of any matter, he is to move the needle, to those letters that will form the words, that will declare what we would have the other one know, and the other needle will move in the same manner. This may be done reciprocally."

BETTER THAN THE FUNERAL PILE.—A remarkable event occurred in Calcutta in December, being the first marriage of a Hindoo widow that had ever taken place. The parties were both of respectable Brahmin parentage; the bridegroom who is a law officer, and former secretary to the Sanerit college, is a very talented man, and showed great moral courage in not regarding the threats of excommunication made against him. Finding that threats did not affect him, his mother was prevailed upon to tell him that she would commit suicide if he did not abandon the idea. He was, however, fixed in his determination, went to the house of the bride, and espoused her amid the cheers of thousands of spectators.

THE artificial preparation of rattan as a substitute for whalebone ribs in umbrellas, etc., has recently been introduced into this city. The article used is the ordinary rattan, which by ingenious processes is impregnated with a liquid preparation which makes the rattan as dense and elastic as whalebone, while its liability to split is removed. Unlike whalebone, rattan thus prepared is impervious to water, and by continued use improves rather than deteriorates. It can be afforded at one-half the cost of whalebone, while in many respects it is superior to the article designed to be superseded by it. Its technical name is "Walloline."

POISONOUS SNAKES.—Mr. A. Bettington, a commissioner of Police in India, addressed a letter to the Government saying: "I have the honor to report, for the information of Government, that the loss of life from the bites of snakes in some districts of this Presidency is considerable. In the Dharwar Zillah, for instance, no less than sixteen deaths are reported to have occurred within the last four months from this cause. It appears that more deaths are occasioned by snake-bites than by tigers. I beg to propose for the consideration of Government, that rewards be offered for the destruction of snakes."

THE POWER OF POWDER.—The workmen engaged in the excavation of stone at Quarryville, Ct., recently had a tremendous blast. Instead of drilling holes, they found a large fissure into which they poured 1500 pounds of powder, and then stopped up the crevice. When the train was fired, at least 3,000 tons of rock were removed, 1,000 tons being thrown from twenty-five to one hundred rods distance. One solid mass of rock, weighing at least fifty tons, was thrown a distance of thirty rods. Fences in the vicinity were completely destroyed, and the tops of trees cut off as clean as if done by the axe.

A MACHINE FOR MIXING MORTAR, by which the severe drudgery of manual labor is done away with, has been patented. The machine is driven by horse-power. By it the sand and lime is more thoroughly mixed than it can be done by hand. The *Scientific American*, describing it, says: "Unless every particle of sand is enveloped with a coat of whet lime, the mortar is not perfectly mixed. By hand labor, this is seldom if ever effected. This result can be easily obtained by working the sand and lime a sufficient length of time in this machine."

CHARLES PARTRIDGE'S SPIRITUAL TELEGRAPH.

QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

QUESTIONS.

18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?
19. Is the moral universe now just such as God originally foresaw, planned and designed?
20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?
21. Has God made any special revelation of his will to man; and if so, in what does it consist?
22. Has God provided any special means of man's development, regeneration or salvation?
23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?
24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

ARTIFICIAL TEETH.

BOND STREET, NO. 35.—Two Hundred Dollars for a Set of Artificial Teeth—Metal not Used—Its Injurious Effects upon the Glands and Nerves—New Theory—Vulcanized Rubber, not Gutta Percha—Prejudices, etc.

TO THE READERS OF THE SPIRITUAL TELEGRAPH:

It is believed by some Dentists long established in business, that to advertise is an evidence of quackery.

This may be true to some extent; but, as I stand in no fear of this charge, I venture to address the public upon a subject which is certainly of quite as much interest to those wearing Artificial Teeth upon metal plates, as to any advertiser in the Dental Art.

The following views are not put forth without the sanction of experience and reliable test, nor does the subscriber desire to lead any one to conclude that a substitute has been obtained, which will materially cheapen sets of Artificial Teeth, or lessen the labor of the Dentist.

It is well known to my patrons that I have given exclusive attention to Artificial Dentistry for many years; and it is also known that I have long sought for a substitute for all metals in the mouth. About one year ago, while experimenting with Gutta Percha, Mr. Goodyear suggested to me that VULCANIZED RUBBER would answer the purpose desired.

That no one may be mistaken, and thus confound Gutta Percha with Vulcanized Rubber, I have simply to state that the former is softened for use in warm water, while the other is hardened by being subjected to a steam heat for several hours, at a temperature of 410 degrees. Experiments were made mainly to obviate two serious objections which exist to all metallic plates, which those who have had experience in their use will understand, viz.:

First. Their injurious and irregular action upon the nerves and glands, especially when the plates are gold and silver; and

Second. The iron-banded rigidity which is experienced more or less in the use of all metallic plates.

These objections have been rendered more apparent by remarks of those who have had substituted sets of teeth upon Vulcanized Rubber, for gold, silver, and platinum.

All make a similar comparison between the two styles of work, and none vary materially from the opinion of a Quaker lady friend, who said:

"These must remember to tell thy patients, that should they desire first to know the difference between teeth set upon gold and those set upon Vulcanized Rubber, they must get for one foot an iron shoe of the same thickness and dimensions as its mate; and by wearing both a short time, they will be enabled to decide which to choose—thy teeth set upon gold or thy teeth set upon Vulcanized Rubber."

These are points which can not be controverted, and which should condemn forever the purest as well as the basest metals for dental use, if a more useful substitute can be obtained. So satisfied are the French of these facts, that up to the present day, they prefer to pay yearly for a set of teeth of bone or hippopotamus, rather than to experience the feeling of the "iron shoe."

The durability of the Vulcanized Rubber in the mouth, I need not advocate, nor speak of its firmness as a base for Artificial Teeth, as no sane person could well examine a set without forming his own favorable conclusions. But notwithstanding its many valuable advantages for patients, (and I hold that all improvements which benefit patients, do likewise act reciprocally on the operator,) the work has an ordeal to pass before it will be generally adopted by the profession. One objection on account of its present mahogany color. He is wedded to some peculiar style, and is "too old to learn any other." Another, because it is "India Rubber," and is consequently considered by our "most influential citizens" as a very common article, too much so to be put in the mouth. He lives in constant dread of the epithet "quack." Others give it the term "humbag" direct, because they were not the first to introduce it to the public. But the public will decide; and those wishing sets of teeth will, no doubt, use their own judgment. I have only to invite the closest examination of specimens, giving all an opportunity to be satisfied regarding the price, which varies from One to Two Hundred Dollars for an entire set, according to the finish and style of teeth used.

C. S. PUTNAM, Dentist, 35 Bond-street, N. Y.

The above will be inserted but once in this paper, and those interested will govern themselves accordingly.

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MRS. HARRIET PORTER, Clairvoyant Physician and Spirit-Medium, No. 109 West Twenty-fourth street, between Sixth and Seventh Avenues. Hours from 10 to 12 A.M., and from 2 to 5 P.M., Wednesdays and Sundays excepted.

MRS. J. E. KELLOGG, Spirit Medium, rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day (except Sundays), from 9 A.M. to 12½ P.M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P.M.

MRS. BRADLEY, Healing Medium, 109 Green street.

MISS KATY FOX, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

MISS SEARING can be seen daily at 477 Broadway. Hours from 10 to 12 A.M., and 2 to 5 and 8 to 10 P.M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

MRS. BECK, 333 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. CONKLIN, Test Medium, rooms, 477 Broadway. Hours, daily, from 9 A.M. to 12 o'clock, and from 2 to 4 P.M.

A. B. SMITH, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

MRS. ANN LEAH BROWN, No. 1 Ludlow Place, cor. of Houston and Sullivan streets. Hours from 3 to 5, and from 7 to 10 P.M. Friday, Saturday and Sunday excepted, unless by engagement.

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JOURNAL DE L'AME, (monthly,) Docteur Rossinger, Editeur, Geneva, Switzerland.

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LECTURE I. Primary Basis of the whole Subject. The Positive Side.

The Organic God—A New View of the Infinite, God a Principle, also a Person, Pantheism and anthropomorphism, Both True, Two sides of the Subject, Providential Development of both Ideas, Analysis of Truth, The Divine Synthesis, God both Male and Female, Father and Mother, The Divine Blending, or Infinite Union of the Two in One, THE GRAND MAN.

LECTURE II. Secondary Basis. Negative Side.

The Organic Devil, or Grand Man Monster! Devil and Satan, Distinction between them, Inverted Essence and Inverted Form, Satanic Personality, The Subjective and the Objective Universe, Analysis of Both, Dual Nature of Both, the Descending Movement of Both, Dark Side of the Universe, Shad's and Shadows, Significance of the 'Serpent' and the 'Dragon,' Symbolism and its Uses, Turning Point in Satan's Destiny, Satan Saved, Ascending Wave of the Spiral, Law of Progress, The Race made Divine.

LECTURE III. Tertiary Basis. Creative Movement.

The Formation of Worlds, Generation of Nebulous Rings Around Creative Centers, The Law of Generation and of Births, Mathematics of Nature, The Souls of Planets, The Greater Souls of Suns, Their Magnetic Nature, Each Sun and Planet a Battery, The Interior Positive, Exterior Negative, Love and Wisdom, Axial and Orbital motion of Suns and Planets, Primary and Secondary causes of it, Spheres and Focuses, Crises and their Uses, Transformations and Regenerations of Globes, Correspondences.

LECTURE IV. The Great Crisis!

A Great Geological Change in the Earth soon to be, Signs thereof now quite apparent, The Earth at present an imperfect Globe, Reason of it, the Argument, In what the Change consists, Violent Commotions, Destruction of Life and Property, Where greatest, Warnings, Preparations, etc., Grand Cause of the Crisis, New Planet, A Second Moon, Origin of Both, Nebulous Ring in Sun's atmosphere now rapidly completing, Same of the Earth, Zodiacal Light, what is it? Expansion of the Solar System, Mercury, Venus, Earth, Mars, etc., each thrown one orbit further off from the Sun, Grand Conjunction of the Planets, Noah's Flood, 'Foundations of the Great Deep broken up,' 'Windows of Heaven opened,' Significance of these Scriptures, The Earth made finer, etc., by the Crisis, Boreal Crowns, The Physical Millennium!

LECTURE V. Effects of the Crisis on Humanity.

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